June

# UNITY

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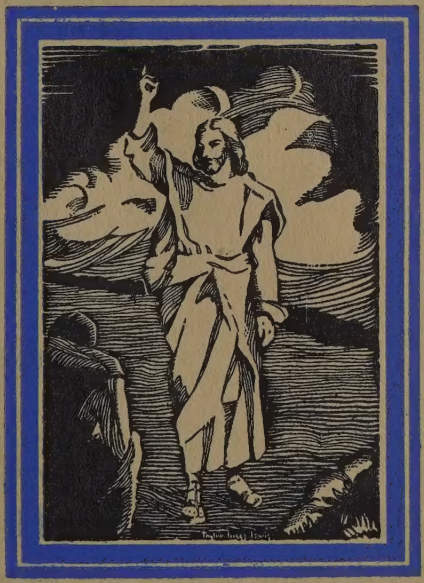

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In this issue

Usable Truth
by Richard Lynch

Spiritual Truths
by Horatio W. Dresser

A magazine devoted to Christian healing

## HEALING THOUGHT

*At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:*

My yearning heart is filled with divine love, and I am restored to peace and health

## PROSPERITY THOUGHT

*At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:*

Divine love blesses and increases my substance, and my every need is supplied

*These statements are to be used from*

June 20 to July 19

*For further explanation of these thoughts turn to page 68*

# UNITY

## *Devoted to Christian Healing*

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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# Usable Truth

## *What Is God?*

*By RICHARD LYNCH*

YEAR BY YEAR MAN is coming closer to the secret of the universe. Day by day he is learning more about the great principle, the intelligent power that holds cosmos back from chaos. Without the inspiration of the great principle of law and order there would be no universe. It is upheld in a way we do not yet fully understand, by something we can neither see nor define. We only know that it exists, and that its principle is inviolate. It is a spirit of orderly purpose moving everywhere, in the least as well as in the greatest of its creations. It is in man as well as in what we call nature. This incomprehensible, yet ever-present ruling intelligence is God.

To every person who thinks deeply there comes a time when he is brought face to face with the question "What is God? and what does He mean to me?" That He must mean something is inevitable. We can find no comfort in seeking to dismiss the subject altogether, nor can we be happy so long as we are torn by doubt and uncertainty. What we think about God, whether consciously or subconsciously, influences everything that we think about ourselves and one another, about living and learning and loving. He is the great meaning of the universe and of our individual existence.

Probably the designation of God as Father is largely responsible for the personal God of the child mind. This mind has clothed Him with parent attributes on a large scale and has thus kept Him anthropomorphic. How many Gods have come down to us as legacies of the past! How many ideas of Him, colored by the

minds in which they took form and shape! A just God, whose dominant principle was an eye for an eye, and who meted out punishment accordingly. A loving God, too kind to be altogether just! A changeable God, now giving, now withholding. An angry God, destroying and laying waste. A jealous God, demanding sacrifice and service. A God to be feared and obeyed, loved, flattered and praised, implored, and cajoled.

THE WISEST THING we can do is to abolish, once and forever, all these man-made conceptions of deity, and to give some attention to a creation of our own; to ask ourselves, "What does God mean to me?" When I turn the brilliant calcium of Truth on these products of other men's imagination, what do I find that appeals to me? My idea of God may not be yours, nor yours mine. No one has a right to impose his interpretation upon another in the form of belief or creed or dogma. Even God does not force Himself upon us; that part of Him which was placed within man "in the beginning" has its power of choice, which is an attribute of God.

One of the most imaginative dramatic presentations the stage has ever given us is Sutton Vane's play, performed several years ago, dealing with the subject of life after death. In this play, "Outward Bound," a sorely troubled soul cries out for advice in making his decision, but he is told that no one can help him; the choice must be his own. After he has chosen, however, all the assistance he has been imploring instantly comes to him. We find life startlingly like that. As long as we grope vaguely about, seeking the ideas and opinions of others, we are lost in a maze of indecision. But once we have decided and taken our stand, immediately there comes flooding in upon us a perfect deluge of all that we have been so earnestly desiring.

The attempt to reduce God to modern terms sometimes proves to be the first step toward eliminating

Him altogether; and yet it is my belief that no person can really do that. Men may be uneasy at the mention of His name. They may even call themselves agnostics and atheists, but it is usually because they have been unable to banish from their mind one or more of the old, outworn conceptions that theology has bequeathed to us. To say that we do not believe anything that we experience today is to acknowledge a certain amount of ignorance regarding it.

NO ONE WOULD THINK of denying the existence of electricity because we have never seen it and can give no intelligent definition of it. We know that it is, although we are unable to tell what it is. Even the most skeptical must admit that there is a spirit in man; but can he define it? It is as vague as the breath of the wind, yet we know that without it the body is dead.

That God is spirit was the teaching of Jesus; and God must be spiritually discerned. We cannot measure Him by our human limitations. How is it that we really know one another? Not by form or feature or coloring: these are subject to change. It is only as we perceive in another the spirit that responds to our own—the inner "something" that is attuned to our own individual keynote—that we appreciate its true reality.

"To whom then will ye liken God? or what likeness will ye compare unto him?" Men are thus continuing to voice the cry of the prophet Isaiah in their attempts to solve the Infinite. So many images of Him! Yet they can all be resolved into one simple truth. Back of all theological doctrine, back of primitive fear, back of devotion and sacrifice and supplication lies the basic idea of a power greater than man's, a "something" on which he relies and calls when his puny human efforts fail. It is a truth that is real, a principle that is dependable, a love that is immutable, a good that is immeasurable, a life that is eternal. This new vision of God sometimes brings the desolate feeling that He has been taken away from

us altogether, yet we know that, in reality, it has brought Him very close and made Him infinitely greater than any conception that we may have had regarding Him as a personality.

IT IS OF NO GREAT importance that we should call this power God. The fact that we feel dependent on it proves our belief in it. Many a man has taken his first step toward this belief over the shattered images of other men's Gods. Many a blind belief, stumbled on in an hour of dire need, has developed through experience into understanding faith; faith in a spirit of good from which man's being has been derived and on which he may eternally rely. We establish an inner contact with this power as we give our attention to it. Because all do not make the same contacts, men have dared to judge and punish and kill one another in the name of their conceptions of God, which each has arrogantly assumed to be the only correct one.

Voltaire, whose name is associated with all manner of infidelities, yet pronounced the aphorism that it would be necessary to invent God if He did not exist. Not many years ago the name of Robert Ingersoll was seriously interdicted—in fact, it was considered sacrilegious even to mention him. Yet today we know that he had contact with God through an appreciation of the beauty of the divine qualities in humanity. Shortly before the passing of Luther Burbank, a great discussion arose concerning his religious beliefs. "Isn't it strange," people said, "that Burbank doesn't believe in God!" And the religious beliefs of Thomas A. Edison, often a subject of controversy during his lifetime, still remain indefinite and mysterious to those who place limitations of theological doctrine upon their interpretation of God. Both Burbank and Edison touched God very closely; the one through nature, the other through science. Both continually insisted that of themselves they could do nothing; that

they were channels through which intelligence passed. Another great man, perhaps the greatest intellectual of our day, although accused of agnosticism, has expressed his belief in an evolving God. "God in the act of making Himself constitutes the universe" is George Bernard Shaw's way of putting it.

GOD INCLUDES all of these conceptions, and what I think or what you think or what Shaw thinks does not change the nature of God in the least. But what each of us thinks changes the nature of our own existence. God includes all. One kind of contact with Him does not exclude others. He is—wherever humanity has found Him—in the harmony and order of growth, in the power and energy of vibration, in the activity and purpose of life, in the joy and love of Spirit. He is just as little or as much as we choose to experience in Him. His totality is as hard for the human mind to comprehend as the vastness of interstellar space or the infinitesimal smallness of the atom. Yet there is a spiritual quality within the mind of man that is receptive to divine understanding and that, when cultivated, intuitively knows.

God can never be defined in material terms, any more than we can so define what intelligence is or what love is or what life is. We know that they exist and we see evidences of their activities. That they do exist is proof positive that they must have a source. We think of that final source as God. Whatever flows from the fountainhead must partake of its qualities. If we think of a man as a channel continually being supplied from the infinite source, we must understand him to be a partaker of the nature of that source. The channel was an open one in the beginning, but man has blocked it with all sorts of material things. Man himself must remove the barriers before the divine inflow can be resumed. The degree of its ebbing or flowing depends on how thoroughly he has cleared the channel and opened himself to the influx of Spirit.

IF MAN WOULD EXPERIENCE God as his health and life, he must remove the *débris* of the disease and death thoughts of the race. If he would have Truth, love, and intelligence, he must dredge out lies, hatred, and ignorance. He may, if he so desires, live and move and have his being in God, or he may try to do without Him. He may saturate himself with God, knowing that God is "over all, and through all, and in all," or he may think that he can exclude Him altogether.

Sooner or later, at some moment in his life, every person feels an inadequacy to meet it independently. He cannot escape this, as it is the very nature of man to seek his source of being. Those who have not learned how to do this are the failures and the suicides of the world. Their sense of separation has rendered them hopeless. They have broken the wires that connected them with the power of the universe.

The word "hell" means to separate, to shut off, while "heaven" and "harmony" are synonymous. Hell, then, is a withdrawal from harmonious conditions, a separation from the infinite Principle of orderly harmony, a rebellion against universal law and order. It is the result of seeing through a glass of sense consciousness a darkly blurred vision of reality. Seen through this defective medium the world appears distorted into various ugly shapes that we call "evil." In itself, evil is nothingness, a result of incorrect seeing, and sin is the consequence of this abnormal vision —a failure to measure up to the inherent divinity. "The way of the transgressor is hard," because he is trying to fly against a head wind. Everything in the world is coöperating with the man who has chosen to work with the great principle of good, but difficulties and obstacles thrust themselves in the path of sin. Failure to harmonize with divine Principle brings disturbance into the life of the individual; for sin and its consequences are inseparable.

KNOWLEDGE AND APPLICATION of Truth, spiritually discerned, destroy effects by removing their causes.

In working out an idea of wholeness, we experience God as health; in educating inherent intelligence, ignorance is banished; in cultivating divine love, we drive out hate and its long train of attendants known as jealousy, criticism, condemnation, intolerance, and gossip; as we gain faith we lose fear; joy counteracts sorrow; a conviction of substance abolishes lack and poverty; confident faith in life—real, abundant, eternal life—overcomes death.

The great central fact on which all these ideas depend is that there exists a Principle, which is orderly and reliable, which creates and works and rules for our good as we lay hold of it and harmonize ourselves with it. It is all-powerful and everywhere present, ready to be chosen and employed by us anywhere, at any time, in any degree. Spirit, including as it does, all love, all joy, all faith, all substance, all life, is God.

Each of us is an individual expression of God. We find Him as we become conscious of our at-one-ment with Him. To the degree that we realize this, we make it possible for Him to express Himself through us. Conscious unity with the Father brings us into a realization of our spiritual inheritance. We have His mind, His life, and His power as we maintain contact with them in Him. When we have thus found and experienced Him we shall know Him as our unfailing resource. We shall never be alone, for His love constantly infolds us.

WE MAY RECEIVE from Him continuous draughts of power, manifesting more and more of good in our daily life. We may find Him everywhere, in everything, at any time; in the magnificent coloring of the sunset or in the starry firmament; in a tiny flower or a giant redwood; in the majesty of the hills or the dashing ocean waves; in the comradeship of friends or the quietness of solitude. The heavens declare His glory and the firmament shows His handiwork. Day unto day utters speech of Him, and night unto night

shows knowledge of Him. There is no speech nor language where He is not heard.

God may mean just as much to you as you desire. As you think of Him you experience Him. He may be your Father, upon whom you rely for all things. You may find Him as love, joy, or Truth; as life, mind or Principle; as intelligence, energy, or power; as one or as all of these things. He is all-inclusive, and He may mean to you whatever you choose to experience in Him.

EDITOR'S NOTE—This is the first of ten articles by Richard Lynch. The second article will appear next month.

## ACHIEVEMENT

Trust in thine own untried capacity
As thou wouldst trust in God Himself. Thy soul
Is but an emanation from the whole.
Thou dost not dream what forces lie in thee,
Vast and unfathomed as the grandest sea.
Thy silent mind o'er diamond caves may roll;
Go seek them—but let pilot will control
Those passions which thy favoring winds can be.
No man shall place a limit in thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creator and thyself. At length
Some feet will tread all heights now unattained—
Why not thine own? Press on; achieve! achieve!

—*Ella Wheeler Wilcox*

# Modern Spiritual Healing

SPIRITUAL HEALING has been practiced from the earliest ages. It antedates medical science. Every nation has had its "medicine men." We find today in South Africa the "voodoo man," who heals through driving out so-called evil spirits, and the Hindus, the Chinese, and the American Indians all have similar healing methods. Strange as it may seem, Jesus Christ recognized that the cause of disease was largely evil spirits, and He used methods similar to those of the so-called heathen in eliminating the "demons." We are told that He drove out evil spirits by His word. We believe this, and yet look with derision on the Sioux Indian who powwows and tries to scare away evil, and the African "medicine man," who beats his tom-tom and moans and cries in order to free the sick from demoniacal possession. The "medicine man" used the word ignorantly or with but limited understanding, while Jesus sent forth the Word in the full understanding and consciousness of its power. Through Him we have pure spiritual healing, and we recognize that all diseases come upon man through the mind. Thought creations have an ego; that is, personality, and this is virtually the same as the demons of Scripture.

The first healing recorded in the Bible is that in answer to Abraham's prayer for Abimelech and his wife and maidservants, and it was successful. (Gen. 20: 17.) But Asa, the king of Israel, departed from the true healing. The record given in II Chronicles 16: 12-13 is "And in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great: yet in his disease he sought not to Jehovah, but to the physicians. And Asa slept with his fathers."

All through the Scriptures we read of spiritual healing. Elijah the prophet healed by the power of the Lord, and Elisha healed in the same way. There was

a casting out of the mind of the patient the thought of disease, and especially the thought lying back of the disease. They recognized that the need of healing came from some departure from righteous law. "Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him . . . Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day . . . And Jehovah will take away from thee all sickness."

So the healing methods that have been based on evil as the cause of sickness and disease are right. Error does take possession of man's consciousness if he gives up to it, and it must be cast out. Therefore Jesus Christ made forgiveness the foundation of His healing. Forgiveness and healing are essentially connected.

When Naaman, captain of the host of the king of Syria, came to Elisha to be healed of his leprosy, Elisha told him to go and wash in the Jordan seven times and he should be clean of his leprosy. Naaman was wroth. The method did not suit him. But his servant persuaded him to follow the prophet's instructions, and when he did obey, "his flesh came again like unto the flesh of a little child, and he was clean." By his obedience he got rid of something: the spirit of mortal assumption of importance was washed away.

John the Baptist came baptizing and healing. Baptism symbolizes cleansing from sin. All healing is founded on mental cleansing; harmony in the body follows. Peace comes with forgiveness.

A great revival has taken place in these latter years. It is not over fifty years since the truth of healing force as spiritual and not material began to sweep over the land. Even among medical men old theories of disease are continually being discarded, and new ones adopted, only to be succeeded after a time by still newer theories.

This renaissance of spiritual healing assumes that all causes originate in mind; that diseases are caused

primarily by wrong thought. The medical schools and the orthodox churches are waking up to the fact that there is something in this, and are seeking to make a union of forces. But the radical school, the strict followers of Jesus Christ, have but little in common with medicine. Jesus gave no power to material means. A few times he used clay, but this was so obviously symbolical that it should not be classed with such means. There was no idea in it such as is back of the giving of drugs. Jesus recognized the power of spiritual understanding, and the washing away of the clay was the denial of the ignorance and blindness of mortal thought. The healings by Jesus Christ were based on an exact science—the science of the relation of ideas.

THERE MUST BE complete regeneration before there can be permanent healing. The deadening of the nerves by the use of morphine is not healing. Pain is an indication that the vital forces are at work to bring about health, and the use of morphine stops the healing work.

If we want true healing we must come to the Jesus Christ standard. This great wave of thought about healing is being taken up and applied according to the character of the thought of those who use it. If you want to know the spiritual understanding of a religious people, you can find it by watching the trend of their thought when a new subject is presented. In this matter of spiritual healing, you will find that some take it up, not in its purity, but only in a material aspect. They try to apply a measure of Truth, but fall short on account of attempting to deal with the physical aspects of mind, leaving out the spiritual. They do not see the deeper realms of thought connecting mind and body.

Jesus Christ said, "If any man willeth to do his will, he shall know of the teaching." Nothing but Truth will ever free man from disease. This is our teaching. We do not think it necessary to deny the body and call all that appears error. All that has substance has its origin in Spirit. The mind or Spirit is

the intelligence of every part of the body. Spirit, soul, body—these three are necessary to the whole man. They are in the constitution of Being itself, and it is strange that any one having a measure of understanding should overlook this true relation. This error comes from thinking in terms of material ideas instead of grasping full spiritual understanding. While man tries to deal with cause and effect in the realm of effect only, he will always find himself limited, and he will never be free from his limitations until he lays hold of absolute Truth.

JESUS SAID, "In my name shall they cast out demons . . . they shall lay hands on the sick, and they shall recover." Is the church recognizing the healing power of Jesus Christ and doing its healing work in His name? No. In a certain movement the sick are examined by a doctor, and if the disease is organic it is turned over to man, but if it is merely nervousness, and easy to heal, it is given to God. When Jesus Christ gave the command to go forth and heal the sick, did He make any such classification? He healed all manner of disease, and His disciples did likewise. What is called an organic disease has its origin in mind as truly as any other. It has become subconscious and needs the power of the Christ mind to reach and dissolve the error thoughts that are causing the disease. Material remedies can no more reach the subconscious mind than they can the conscious mind of the patient. With Christ no disease is incurable. "With God all things are possible." "All things are possible to him that believeth."

DO NOT BE AWED by great systems. "By their fruits ye shall know them." The fruit of the true spiritual healer's work is the reformation of man. Bodily healing follows as a natural consequence. It is worth nothing to cure a man unless you show him that error is the cause of his trouble, and start him on the right way. In order to have bodily perfection, it is necessary

to bring the mind to a state of righteousness. So there is a definite and distinct difference between mental science and spiritual healing. Some metaphysicians are often severely criticized for their arbitrary and intolerant attitude toward all healing systems other than their own, but in a measure they are right. One must stand by his highest conception of Truth.

Some pray that the doctor may be led to use the right means in treating them, but this is climbing up some other way. Why not go to God as a son to a father, as Jesus did? If you take a roundabout way to get to God, you will find that you are making a separation between yourself and your Lord. He is life, intelligence, love, and these three are the healing forces.

You must make a covenant with God, and then keep that covenant. You must know the law and conform to it. When we know the law of Being, then shall all the secrets of creation be open. Faith in the power of God will make our way clear until we come into the full glory of the Son of God.—*C. F.*

## CHRIST IN YOU

"Christ in you, the hope of glory";
Christ in you, the light divine;
Christ in you, the life eternal;
Christ in you, the holy sign
Of God's urge for full expression
In regenerated man;
Christ in you the fair fruition
Of the Father's perfect plan.

—*Lucy Sims Thompson*

# True Prayer

*By O. C. DROWN*

BELOVED OF GOD, child of an all-wise and loving Father, grace be unto you through our Lord and Savior Jesus Christ. God is seeking you with greater longing than you can seek Him. Because of His infinite love for us His children, I am urged to write this to help you who may not have yet experienced the peace and joy of communion with God and the comforting influence of the Holy Spirit.

Seek God that you may receive His Holy Spirit; for the Holy Spirit is the movement of God in His "wholeness" into expression. Therefore when you receive the Holy Spirit, you receive God in His wholeness, and when you have God you have all there is, because God is infinite and all in all.

"When thou prayest, enter into thine inner chamber," the "secret place of the Most High" within your own soul. Enter into the Spirit of life by turning your whole attention to God and His kingdom. "The kingdom of God is within you." Put out of your mind all thought of persons, conditions, circumstances, or things. You are taking your mind beyond the realm of the relative into the universal, which is the realm of pure Spirit. This realm of pure Spirit is where you are able to ask and receive. It is here that the mighty works of God are accomplished after you have asked and received the Holy Spirit, which is the induement of power from on high.

You hold your mind in the realm of pure Spirit by meditating on the being of God, which is life (activity, strength, and power), wisdom (harmony and beauty), love (God's will or desire to express Himself), peace, and joy!

You are now in Spirit, the pure unformed, undiffer-

entiated essence of life, wisdom, love, peace, and joy that is God waiting and longing to flow out through you in expression to bless mankind. Remember that God's desire is always to increase the joy of all creation, and your joy is included in the joy and harmony and beauty of the whole.

Now while you have this vision of God, turn your attention to yourself as His image and likeness—God's own idea of Himself working from an individual center—an idea in the mind of God. You are a new starting point for the creative action of the Spirit of God. You are a channel through which God desires to flow out to bless all of His creation and to manifest His perfection.

The creative power must ever and eternally remain on the plane of Spirit, because in the beginning there was nothing but pure Spirit, and the creative power of God is the action of Spirit upon itself (self-contemplation: thought and feeling). As God is unchangeable, the creative process is always the same whether in the universal or in the individual.

YOU ARE A SUBCENTER of Spirit's operation; your mind is a part of God-Mind. As you contemplate yourself as the Son of God, His own image and likeness, you cause Spirit to contemplate itself in its completeness in you, and Christ is born in you: you see yourself as you are in truth, the very Spirit of God in its wholeness.

Now, in the realization of your true nature and place in the kingdom of God, consecrate yourself wholly to Him and open your whole being to receive the inflow of the Holy Spirit, and to become a center of operation for the outflow of Spirit to bless all creation.

Now ask God to give you the fullness of Himself—His Holy Spirit. Ask that He cause you to feel the life (activity, strength, and power), wisdom (harmony and beauty), love, peace, and joy that you are; because you are in Truth more than a channel, you are the Spirit of

God; and as you now see and feel yourself to be the Holy Spirit ("whole" Spirit) of God, behold! the creative power of God is now at work in you and you are one with God (first cause). As in the beginning, the creative power of Spirit through self-contemplation (your contemplation of yourself) now projects itself into the realm of the relative, where the necessary relations among forms and conditions make it possible for you to experience and express the fullness of the Holy Spirit which you feel yourself to be. As there is no time or space in Spirit, the action of Spirit is always in the universal here and eternal now.

NOW KEEP the flow of the Holy Spirit continually directed out to all the world; keep your mind continually in the attitude of giving yourself (the Holy Spirit), knowing that you are one with infinite Spirit and that you are drawing on an inexhaustible source.

Thus, as you keep your heart pure and holy before God and let Him think His thoughts in you and let Him work through you, your life will expand and grow into ever-increasing and expanding expressions of the life, love, and beauty of Spirit. As your heart and mind are a part of the manifestation of Spirit, you will receive guidance, intelligence, and power as a necessary part of the conditions projected by Spirit for the completion of its work.

Because God is love, He works in you, through you, and for you in bringing about the manifestation of infinite harmony and beauty—the kingdom of heaven.

---

*I waited patiently for Jehovah;*
*And he inclined unto me, and heard my cry.*
*He brought me up also out of a horrible pit, out of the miry clay;*
*And he set my feet upon a rock, and established my goings.*

—PSALMS

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# Spiritual Truths

*By HORATIO W. DRESSER*

EVERY ENDEAVOR after the spiritual life and every effort to express spiritual Truth begins with the thought of God. Sometimes God is placed too far away because our thought is abstract or general. Again, God is almost completely identified with the personal self, and the idea of universality is lost. What we need when trying to make the thought of God as practical as possible is an appealing idea and a symbol or figure of speech to bring the idea home to all persons. The First Epistle of John supplies both the idea and the symbol. God is love, and the divine love is made known to us primarily as "light." Granted this figure or illustration; we have a standard or test for all relationships. "God is light, and in him is no darkness at all." "He that loveth his brother abideth in the light." To hate a brother is not only to be in the dark but to walk in darkness, knowing not whither one is going, at a loss to understand the confusion of one's inner states. But those who are in the light walk in it, having fellowship with one another, faithful to the divine word, loving mankind in deed and Truth.

The way of love and light is the way of life, leading to life eternal. The way of darkness leads to spiritual death. Moreover, God is love, since He loves us first and quickens us into walking in the light. To love God in full response is also to love our fellow men, to have God dwell in us, to have His word or wisdom in our heart, and thus to be in the Truth that is the light of men. In adopting this phraseology as our guide we are not limited to inward feeling alone, or to the love which prompts us. As the sure test or sign that the love in us has really touched the heart, quickened the mind, and guided us into various lines of conduct, we

have the symbol of light to guide us in going forth into action. On the opposite side, that is, negatively speaking, the ensuing darkness is sure evidence that we have begun with an unrighteous motive and that we are starting in a mistaken direction. Both inner experience and conduct are thus clues to light and to darkness.

Starting with the thought of God as the source of all life and power, guidance and wisdom, the second great thought is that man, as the child of God, as the recipient of divine love and wisdom, is in the light. As participating in or sharing life or Spirit, man is in a certain sphere which constitutes a presence, a dynamic or radiating presence. The light that is the test out in the open, on the highway of experience, also shines within and above, even before one has started on the way. This light is above and within, to be entered into whenever there is need, guiding us as surely in matters that we lift up into its radiant atmosphere as in the stages of progress out on the way where we are concerned with adaptation to external conditions. Consequently, our affirmations or realizations may take form with reference to what is eternally true and real, whereas in meeting the developments of experience on the highway, we are more or less concerned with time, with stages, or processes.

WE THUS COME TO KNOW ourselves from within and above as light bearers. The man who enters into this realization takes no credit to himself; does not exalt his own ego. If self-love or love of power predominated, he would be in darkness, and his power or influence would be dissipated. He would be a "house divided against itself."

In the Gospels, divisiveness is frequently mentioned as the clue to human trouble. Thus Jesus often speaks of hypocrisy as the most unfortunate state a man can be in. The house within being divided against itself, the attempt to serve two masters in external things readily follows. Although the man whose house is divided seems to be successful in his life of pretences,

actually he is loving one master and hating the other; for spiritually it is utterly impossible to serve two masters, at any rate at the same time. This is impressively true in cases where a man really loves self while ostensibly loving the Lord in everyday relations with his fellow men.

What Jesus tells us does not appear to be true in the world as we find it. We see any number of people round about us who seem to be carrying everything before them. Self-assertion, self-protection, or defense, appears to be the first law of life. But this is a misconception. What appears to be light is darkness. It is important to realize that self-division of one sort or another is the center of human trouble; obviously so in cases of dishonesty, hypocrisy, deceit, lying, stealing, and many crimes recognized as punishable under civil law; actually so in greed, politics, slavery of all sorts, but subtly so in conflicts which are passed over as negligible in conventional society.

TO BE DIVIDED WITHIN, because owning allegiance to external motives, as if man were a mere creature of flesh and blood, is to be closed in spirit, turned away from the light. To be open within, facing the light, eager to have it shine forth upon outward things, is to be in an attitude to serve, to share divine love and wisdom, withholding nothing, never trying to control life's forces for personal benefit.

It seems a hard saying that self-division is the source of trouble and that to be egocentric is to be in darkness. Men and women in conflict, pain, distress; seeking freedom, groping for the light; submerged by moods of depression, doubt, fear, despair, seem far removed from motives susceptible of condemnation. But speaking of egocentrism as darkness is condemning people as seekers after release from their bondage. The darkness of ignorance is what is meant. Within every human soul there is an urge toward fullness of life, toward satisfaction, by realizing the abilities or capacities that best enable the individual to achieve his type, and to do his work

through membership in the whole of which he is a part and in which he is able to participate. This is the directive urge, the constructive clue. Individuals are restless and unhappy until they find their places through such participation. Meanwhile, there has been maladjustment somewhere, difficulties have arisen, problems have ensued, frictions have resulted within the mind and the daily life. Hence there is a desire for release from tension, for full exercise of power. At a loss to account for this internal conflict, people attribute it to almost any source rather than to the right one, still mistaking themselves for beings of flesh and blood, as if disturbances affecting the body from the outside caused all their miseries of mind and spirit.

THE FIRST GREAT SOURCE of error or illusion is to misapprehend the origin or basis of power, as if it were vested in the individual and as if he could manipulate it for private gain, greedily drawing the resources of the cosmos to himself. The second great misconception is to assume that man is a product of his brain, a mere passenger in his body. Given enlightenment concerning the one source of life, it is his privilege to learn that he is a living spirit existing interiorly in the spiritual world. To look within and above, instead of without and below, is to be so directed in thought and love that all matters pertaining to our spiritual existence begin to appear before us in the right order: from above, to that which is beneath as being secondary or a means of expression only; and from within, because the divine love dwells there.

The universe of space and time, of things, of forces, of external relationships according to genus, species, type, is a sphere of manifestation. The eternal spiritual world is the basis or source of this natural world or realm of external things. Man readily acquires an externalizing mode of consciousness, a "natural mind," because he awakens to awareness of things and events external to his body that absorb his attention and enlist his interest. His natural-mindedness is reinforced by

the urges of his selfhood struggling for spiritual realization and freedom which, in ignorance he mistakes for realization through self-love and freedom to use material things as if they were ultimate in value. Ill adapted as he is to life's realities, mistaking shadows for substances, and at a loss to know why he suffers, he is to be met and helped not by identifying him with what he takes himself to be, but by insight into his inner state.

THERE IS A SENSE in which it is necessary to know precisely where a person stands in the darkness—like a tourist hesitating where the roads divide, not knowing the outlying regions, confused by signboards indicating least of all what he wants most to know. The light bearer is especially sympathetic with those who are seeking the way but who do not know what is an admonition from within and what is sheer illusion from without. To see precisely where a mistake or error lies is to discover a light leading toward Truth and reality such that the darkness will be dispelled without one's trying to think it away, without one's feeling a need to affirm the power of the light. And explanation of the causes of the trouble or conflict means power for readjustment or reëducation. This is especially true in the case of fears, phobias, fixations, compulsions, and a long list of inner bondages in which the causes entail a mistaken attitude, a striving against the forces of life. Hence there is every good reason for knowing, for discerning the natural mind, for understanding the part played by subconsciousness, adverse mental imagery, enslaving associations, negative thoughts, and mistaken expressions of will. Yet interior to this natural-mindedness in all its extent is the spiritual state, which is the actual center of development or progress toward spiritual regeneration.

ON THE NATURAL SIDE everybody knows what an inner state is: when a melancholy mood prevails, when

there is grief over misfortunes, uncertainty concerning the right course of conduct, obscurity of thought, confusion of motives, worry over the future, tension in relation to the present, friction in adjustments to individuals in the home; mental suffering over bodily infirmities amid vitiated conditions of the organism, nervous wear and tear, sick-mindedness; instability of attitude and emotion, wavering moods, intruding or enslaving desires, haunting mental imagery; and with all these states a sense of wasted time and energy, a sense of futility, as if life were not worth while. There is plainly a difference between a mental state adopted for the occasion, as in meeting a stranger, engaging in conventional society; and one that is as effectively hidden as possible, say in a mind cherishing hatred or vindictiveness and awaiting opportunity for revenge, in cases of pretended friendship and covert self-interest, of ostentatious goodness and concealed pride, of apparent subserviency but actual hidden desire to rule. But what is here under consideration is the entire series of mental states, whether admitted or suppressed, conscious or subconscious; that is, the actual motivation of the natural mind. Included in these motives are all the reasons or alleged reasons for conformity to creeds, rituals, patterns, systems, and parties.

Affirmative inner states, on the other hand, express stability or centrality, steadiness of attitude, clarity of understanding, unity of purpose; also poise, equanimity or inner peace, and faith. In relation to divine love and light all these states take on new meaning as clews to spiritual reality. Revising our terminology, we may therefore say that to be affirmative or positive is to be quickened from above and within by divine love, to enter into spiritual light.

IT MIGHT BE SAID that internal conflict is exceedingly positive. The same might be said of a state of dejection, doubt, fear, or misery. The man who is striving against the tide of his inner nature, against the leadership of Spirit, is indeed aware of forces which

seem to him very positive. Paradoxically speaking, darkness or the absence of light seems positive while we are groping in it. The darkness of ignorance appears to be almost a "thing," like an obstruction or wall. Yet by contrast, when we emerge from pain into adjustment, the supposed reality or positiveness of the darkness from which we have been set free seems negative in the extreme. It is freedom that is positive, not slavery; satisfaction, not frustration; coöperation, not rebellion; harmony, not discord. The same energies wherewith a man once struggled against the spiritual tide become a means to harmony when his inner attitude changes. A decisive instance is seen when hate gives way to love; for hatred expresses the most violent antagonism that man is capable of assuming, while love is the greatest affirmative principle in the world. Here, then, is one of the profoundest truths of the spiritual life, this discovery of the enduring sources of inner peace, when man's antagonism ceases, when he becomes harmoniously adjusted at the center of his being, in accord with the witness of Spirit within him. He has then arrived at the point where he can use his mentality to advantage, meeting life's situations thoughtfully, and taking matters home to himself instead of blaming people, "luck," or "fate."

It is well to make vivid use of the idea of darkness as the symbol of ignorance, so that we may realize to the full why people are so prone to blame external conditions for troubles that are essentially matters of attitude. In the darkness of a night in the woods, for example, one derives no sense of direction from comparing the relationships of visible objects, distances seem greatly exaggerated, obstacles in the path put us at great disadvantage, and imagination has its greatest opportunity to enlarge upon possible dangers, such as the sounds that one is unable to interpret. Given the full light of the ensuing day, illusions vanish, and everything assumes its normal proportions. All these objects were there before. Nothing has changed in

the woods. But the mistakes and projections of ignorance and fear have been dispelled. What seemed impossible at night is remarkably simple by day; that is, the discovery of the right direction to take and the way to keep it.

THE UNENLIGHTENED NATURAL MAN seems as much a victim of circumstances as a tramper who has utterly lost his way in the woods at night. Hence he blames everybody and everything before it occurs to him to look to himself. Unable as yet to distinguish between what he really is in spirit and what has been instilled into him from the outside through the imposition of formulas of belief and patterns of behavior, he seems to be nothing more than his natural mind. He has not been brought to awareness of the fact that he possesses a ruling love; hence he does not know that his thoughts, passing moods, and other mental states take their cue from this dominant affection. Consequently, he is unaware of the law that inner states come and go in a series of causes and effects, the present state growing out of the sequences that have gone before, the thought of the moment shaping the mental future that is coming. Nor does he know that experience as it streams through him takes form (for him) according to the state he is in, as joy or sadness, adjustment or rebellion. In brief, there seems to be no law at all, hence no direction for life to take toward its goal.

We may carry the figure still further and say that while such darkness of ignorance prevails, the coming of physical daylight makes no difference. While man still projects his own opinions upon the world, there is no dawn for him. With all the wonders of noonday before him, he sees for the most part what his own film play projects upon the screen of time. It is not strange, then, that his passing moods are so real that all the world appears to be identical with his interpretation of it.

BUT WITH THE great central change in attitude, that is, in the ruling love, a light begins to dawn which not even the darkness of physical night can dispel. There is, then, a way of life or direction that leads toward the spiritual goal. Spiritual Truth has the power of light that cannot be quenched. Where all seemed uncertain, as in the chaos of impressions when we tried to find our way in the woods at night, all is in reality clear. What we did not understand was the dominion of those merely natural or external processes which so obscured our way that even in broad daylight we seemed to be in utter darkness.

Ideally speaking, we all might have retained the inner freedom and spontaneity of childhood that typifies perfect adjustment to the rhythms of Spirit. Ideally, we might have kept inwardly in touch with Spirit, so that its witness within us would have been a lamp to guide our path by day or by night. Actually, we are in process of awaking to the part that experience played while we were groping toward the light, which, though never really obscured, most emphatically seemed to be. Fortunately for us, the process of emancipation works in two ways. Sometimes the enlightenment of spiritual Truth comes first, and then our attitude changes. Again, the heart is touched first and the enlightenment follows. Love tests our attitude. Truth, as light, tests our understanding. The path of divine love is the way of divine wisdom.

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CHARLES FILLMORE SAID: *Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ*

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# A New Creature

**If any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new**

UNITY IS A HERALD of the new age. It proclaims a new heaven and a new earth, new people, new conditions. This newness begins with the individual. Every one is to be made a new creature, a new creation. Reforms of men have failed to bring about an ideal civilization because the renewing process did not begin with the individual, but sought results by dealing with conditions instead of with causes.

Veneration for the old has characterized the human race always. Certain ideas that well-established race habits are necessary for the welfare of humanity have prevailed so long that it now seems almost sacrilegious to question their place in the new order of things. Jesus, Paul, and John, and all who have told of the coming of the new kingdom, have taught plainly that the old must pass away, and give place to the new.

The old, which is to be done away, is the mortal ignorance and assumption of knowledge that has been dominant in the world since Adam. The new, which is to come, is the Christ mind. The change that is to take place in man, and make of him "a new creature," is the elimination of what the Scriptural writers call mortal or carnal mind, and the substitution of the Christ mind. In thousands of individuals all over the world this change is now taking place. Many of these have awakened to an understanding of what is going on within them, and are working consciously with Spirit to overcome the mind of the flesh, and establish in themselves the consciousness of righteousness and power and dominion through the indwelling Christ. The process by which men are set free from ignorance

and error and lifted up into the Christ consciousness is called resurrection, redemption, regeneration.

It is very important that one who is in the regeneration should understand that old things must pass away, because unless he does see this he will unconsciously resist the transforming work of Spirit. He will cling to old ideas and conditions and try to carry them into the kingdom with him. At every step of the way the command "Watch" should be heeded. There is a subtlety about the flesh mind that makes many things that are not true pass for Truth. The mind should be ever watchful to see that all thinking is according to the divine principle, absolute Truth. Not that we are to watch for error, but exactly the opposite—watch for Truth and conform to it.

A CREATURE is something that is not self-existent, but created. The old creature that is to pass away has intelligence and substance and mind and body. There is but one Mind, but intelligence may be expressed in limited ways and false relations, and it is this untrue expression of intelligence that is called the "mind of the flesh." The mind of the flesh works in substance with a certain degree of life, and forms a body of flesh. It follows logically that the body is like the mind that forms it, and therefore it is imperfect and corruptible. The individual builds into it not only his own thinking, but is carrying subconsciously in every cell the thoughts of his ancestors.

The new creature also has life and intelligence, and works in substance to make a body, and this is the problem man has before him when he comes into the regeneration. Instead of limited intelligence, he takes on gradually, by a process of growth, the mind of Christ, which is perfect in intelligence. He lets go of mortal ideas of life, and takes on the limitless eternal life of Christ. Then he works in pure, incorruptible spiritual substance and forms a new body, and so becomes a new creature in Christ Jesus.

When Paul wrote that "neither circumcision avail-

eth anything, nor uncircumcision," he was saying that man could not get into the kingdom of heaven by ceremonies or by external religion of any kind, but only by a complete transformation from the carnal to the spiritual. This transformation of course includes the body. The creature, either old or new, is not complete without its organism.

SOME HAVE ASSUMED that man's spiritual body has always been, is now, and ever will be, and therefore he is entirely free from all responsibility about the matter. Potentially he does have a spiritual body, even when he is manifesting his fallen nature, but it does him no good until he becomes conscious of it and it is formed in substance. Let "Christ be formed in you." The first step in this forming is to perceive Truth; the second step is to build Truth into the cells of the body through spiritual realization. To accomplish this the mind must be given to prayer and meditation in Spirit, and body substance must be conserved through right thinking and right acting. It should be remembered that this true righteousness is not based on the standards of the old creature, but on Truth as it is in Christ Jesus.

The changes that take place in the individual must, under the divine law of expression, be made manifest in the outer world, and so will come a "new heavens and a new earth." But first, as in the creature, the old heavens and earth, that is the old established religious, political, and social and domestic institutions, must pass away that the new and better order may come in. Right now the earth is in the cleansing baptism of fire, and many of its cherished institutions are crumbling in the fervent heat. The conditions the world is now experiencing have been foretold by the prophets of God for centuries. Sometimes it is charged that these prophets are prophets of evil; but they are not. The cleansing and purification of the earth and its people is not evil, but good, and they who put the stamp of evil upon it are the false prophets.

GOD'S PROPHETS saw good; they saw the coming of the kingdom of Christ, the reign of righteousness and peace, the experience of spiritual peace and joy unspeakable. They told also that all the errors of man would have to be broken down and cleared away to make place for the new. It is only those who cling to the flesh and things of the mortal who weep and wail at the passing of a so-called civilization that has fostered the selfishness that has broken out in such a reign of fear. Men grieve over the loss of that only which they value. Those who have their minds and hearts set on the coming of the new kingdom will remain undisturbed in this time of change. If they value the kingdom of heaven above everything that the old age has had to offer, they can rejoice now, because the inward realization and the outward manifestation of the kingdom are at hand.—*Edna L. Carter.*

## I Would Be Useful

A neighbor's deep and candid smile
Has often helped to make my day worth
while;

A friendly word of wholesome cheer
Has often brought the joy of living near;

And love felt through some thoughtful deed
Has often richly robed my hour of need.

God! help me scatter humble deeds,
Like these on which my spirit daily feeds.

—*Phillip A. Engel*

# The Way of Mastery

*By FRANCES W. FOULKS*

MAN UNTIL REDEEMED is of dual mentality, and that which he is mentally causes his life to be full of duality, manifesting the good and the not-good. Dual man has two natures active in him, one of which is his true nature or self, which is God-given, the other the false nature or self, which is builded by man himself. Through the power of choice that is his birthright man gives to one self or the other the right to rule his life, and according to his choice of dominion his life is outpictured. He can climb the heights with the self that God has given him, or he can grovel in the dust with the sense man.

The higher self is the image and likeness of God, implanted in every man from his beginning, and the function of this self is to keep ever before man his birthright of dominion and to lead him ever into higher and higher ways until he becomes conscious of his true nature and chooses to function through that nature only. The higher self is a true guide, a mighty and wise counselor. It is a never-failing physician, an unlimited banker; it is omnipresent and ever ready to be all things at all times to all men. Man is always strong, whole, fearless, free, powerful, when he is functioning through his higher self. When man stops his own thinking and listens to the higher self within, he is always led into places of peace and plenty, into paths of constructive and righteous living.

The other self is the Adamic or sense man, the man that believes in good and not-good, that judges according to appearances, that, believing and seeing in this manner, fears and worries, criticizes and hates. It was to this self that Jesus spoke when He said, "Get thee behind me, Satan: thou art a stumbling-block

unto me." The dictates of this self, accepted by man, have been the stumblingblocks that through experience after experience, life after life, have kept him in sorrow and sickness, poverty and failure; led him into harassing conditions such as many are finding today.

These two selves are always in the field of man's vision, waiting for his choice, ready to serve him each in its own particular way. The thoughts of the mind, the words of the mouth, the acts of the life are all tinged with the characteristics of the self of man's choice; and his body, his environment, his affairs, are the outward manifestation of a life in accord with the inner pattern that the self of his choice represents; for according to the Master, what one allows to be "spoken in the ear of the inner chambers shall be proclaimed upon the housetops." Man can travel the way of so-called pleasure and self-gratification that one self points out to him, giving his time and attention to laying up earthly treasures, seeking power and position in worldly things, the very things that this age is proving to be but will-o'-the-wisps in a time of need; or he can look up and away from things as they seem, giving time and attention to laying up rich treasures within, and thus climbing the heights to glory with the higher self, finds himself with all things needful and desirable added to his world at all times.

NO ONE CAN GAINSAY man's right to choose the self he will serve, and no one can change for him the results of this choice. If a person has been associated with the lower self until his world is filled with error appearances, before the manifestations of association with the lower self can be wiped out and all things be made new, he himself must change his vision, recognize the higher self, walk and talk with this self, and become obedient to its directions. It is in accord with the will of the Father that no matter how low man has fallen in the mire because of low vision or recognition of sorrow and sickness, no matter how he has

become entangled in the lower self's ideas of failure and poverty, there is still salvation from these through association with the higher self. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." So speaks the higher self.

The higher self, which accompanies each of us always, whether we recognize it or not, is our lordship, the image and likeness, implanted in us in the beginning, that holds the pattern by which we are to build our life foursquare and enter into the Jesus Christ mastery. It is the divine spark that, when fanned by recognition and attention, by faith in its power and dominion and obedience to its leading, will become a mighty flame sweeping all error before it, and open a new and glorious path to us, a path abounding in joy and success and abundant living.

As soon as a person comes to seek this path, he will have revealed to him the wealth and beauty, the power and wisdom that have lain dormant within him since the beginning, and in this revelation nothing will matter except that he become what he potentially is, and express this for the glory of God and the salvation of his fellow man. When the lower is joined to the higher self, the twain before in our range of vision as two become one: the man God created and who never left the Edenic state of walking and talking with the Father. When the two in the field of our choice are joined in thought, word, and act in accordance with the vision of the One, then will the flaming sword of righteousness no longer bar our entrance to the Garden and withhold from us the fruit of the forbidden tree; for we shall have come into the knowledge of the good only.

Henceforth and forever we shall be alive to the power of the spoken word; and we shall be through with earning our bread by the sweat of the brow, because the higher self knows how to handle substance

and mold it according to the need of the moment, to spare and to share. Elijah lifting up his eyes from the lacks and limitations in the visible, joining the sense self with the self that knows substance, had the few visible loaves increased to meet the needs of a hundred men. By the same attention he increased from day to day, according to the need, the widow's meal and oil. It was Elisha's steadfast companioning with the higher self that inspired that other widow to lift her vision to the One accompanying her, and thus paving the way for the oil to flow in quantities that enabled her to free herself and her sons from the bondage of debt as well as produce an overflow that provided a living for the three.

Jesus functioning as one, as the Christ self, lifting up His vision from the appearances, rejecting the claims of the disciples' mere "five loaves, and two fishes," saw on the inner plane that bread which the lower self knows not of, and partaking in thanksgiving, opened the way for substance to take form in quantities large enough to feed five thousand men besides women and children, with a surplus of twelve basketfuls. It is such joining of the sense self with the higher self that is needed among men today to harmonize the world with the divine, to bring order out of its chaos, and bring peace to its inhabitants.

JESUS OF NAZARETH is a perfect example of a man at all times and under all circumstances controlled by and obedient to His higher self, of which He spoke as "the Father abiding in me" who "doeth his works." He knew that the mighty works that were His to do in His mission as Way-Shower could never be done by the man born of Mary, the flesh man, but only by that born of God, the man divine. In preparation for His mission of leading the race to mastery, He attained control over that part of Himself which was of the flesh, over the sense man with its doubts and its fears, its likes and dislikes, desires and emotions.

Thence came His mastery of other things: disease and poverty, demons, materiality, the elements, even death.

Each of us must master the lower nature and become subservient to the higher self before the higher self will become subservient to us, or do for us and through us, according to our needs and desires, even the lesser works of the Master's promise. When the two become one there will come to us the power of putting ten thousand to flight; we shall become aware of our accompanying hosts of "more than twelve legions of angels" and, bold in this knowledge, prove that nothing is impossible to us; for in this consciousness is given us all authority in heaven and earth. Through listening earnestly to the higher self we shall become God-taught, knowing that which neither persons nor books can tell us; and entering into that place which is above being or thinking, we shall find this self to be all things to us at all times—omnipresent, omniscient companionship.

"When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou wakest it shall talk with thee."

THE ATTAINMENT of this consciousness, which is mastery, comes from making the union of the lower with the higher self the first concern of life, using the environment as practice ground, the circumstances and conditions as opportunities for practice. It comes from agreeing with the One, who knows naught of adversity, failure, sickness; agreeing until you find the human self recognizing these as no longer having existence.

How have you used today for the attainment of that which means mastery? How often have you turned away from undesirable happenings to seek the wisdom and power of the higher self? How long have you been listening to "the still small voice" within you; how long seeking through meditation to know the way; how obedient have you been to the inner leading? There is nothing in your life too small,

nothing too great, to be put under the jurisdiction of the higher self, the omniscient One. There is nothing happening that is so trivial, nothing so formidable in appearance but the higher self can set it to rights. The higher self within each of us, when we give it the opportunity, will say, "Is anything too hard for me?"

When a time of need comes in your life, turn your back on the appearance, still the reasoning and arguing of the intellect, put aside fear. See no man-made opinion, but go apart and quietly, earnestly listen for the voice. Forget all else, giving your whole attention to listening, not tensely, but in relaxed, joyful expectancy. In the secret place, gather all your thoughts and desires, saying to them, as Isaiah expresses it: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast." With yourself all together in one place listening to the Divine, it is then that all the enemies of your household, whether they be mental, financial, or physical, shall quietly steal away, and you shall be left alone with God; and then shall peace, power, and a sense of mastery over all outer things be yours.

HAS A TIME COME to you when you do not know the way to take; are you at some crossroad in life when the decision means much in the way of future success and happiness? Does your vision seem clouded; indecision shake you? Listen not to these things of the sense man, but turn to the higher self, the self that is omniscient, that speaks with infinite calm, that is always ready to help you. Do you not hear the One say, "I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go"? Believing thus, depending on this assurance, resting in this security, you can arise and go forward, and the One, mightier than the human self, will instruct and lead and "show thee great things, and difficult, which thou knowest not." Is injustice threaten-

ing you, persecution, human judgment hemming you in—to which self are you giving the power? The higher self, given freedom in your affairs, will turn aside injustice, persecution, judgment; for the promise is that no weapon formed against the Lord's own shall prosper. Through the might of the higher self your feet can be untangled from any net into which the sense man has led you, so that you can join in the song of the redeemed:

> "He sent from on high, he took me;
> He drew me out of many waters.
> He delivered me from my strong enemy."

IS THERE A CONDITION in your body that you have sought, perhaps for many years, to have removed; are you on a sick bed, suffering, downhearted? Let there be a lifting up of your mind until it is joined with the higher self in the prayer for recognition and acceptance "Bless Jehovah, O my soul . . . who healeth all my diseases." Then shall you touch the hem of His garment, and the purifying, harmonizing, vitalizing radiations of Spirit shall pass into every darkened and diseased cell of your body, and you shall rise up a new creature in Christ Jesus, every whit whole.

Is there a lack in your life, a heart's desire unfulfilled? Is the pocketbook empty, are the bills mounting high, are clothing and shelter doubtful? What are you seeing, what hearing? Listen while the higher self gives you the assurance that "your heavenly Father knoweth that ye have need of all these things." Fling far from you the sense of man's doubts and fears and sink yourself in the love of the Father until you know the truth of the promise "I . . . cause those that love me to inherit substance . . . that I may fill their treasuries."

The higher self knows the rich storehouse of the Giver and can handle its substance until every need of your life, every desire of your heart is filled with that good measure of His which is pressed down,

shaken together, running over, to share and to spare. Are there burdens in your life cramping you, weighing you down; burdens heavier than you can bear? Which self is it that you are looking to for help? There is One to whom there are no burdens, for the higher self knows the Burden Bearer that stands ready to lift them, and the invitation is extended to all, regardless of the character or the weight of the burdens, "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . rest unto your souls."

WHEN WE HAVE TURNED often and more often, in our times of need, to the higher self, when we make it a daily practice to associate with this self and when we have become obedient to its teachings, then shall we be ready and worthy to hear, "Concerning the work of my hands, command ye me"; and even as the Master took a towel and served His disciples, so shall the higher self serve us in all ways, at all times, to bring forth for us the Father's will of abundant and joyous living.

*O Thou Christ within me, teach me to be still and learn of Thee. Let Thy vision be my vision, Thy thoughts my thoughts. Let Thy words be my words, Thy deeds my deeds. Let Thy mind so possess me that there shall no longer be room in my heart for the mortal man with his doubts and fears, his hates and intolerance, his unholy desires. Wipe out the ignorance of the human intellect and fill me with infinite wisdom. O Thou Christ, control me, possess me, until every dark corner of my mind and my soul is illumined with Thy radiant presence. Let me so live Thy Truth every moment of every day that the glory of Thy presence within is expressed through me for the uplifting of all my world, and may I, manifesting Thy beauty, Thy wealth, Thy power, be that servant of light who shall draw many out of the ways of the sense man, to follow their own indwelling Christ self and enter into mastery.*

# The Word

*By FAYETTE M. DRAKE*

**In the beginning was the Word, and the Word was with God, and the Word was God. . . . and without him was not anything made**

THAT EVERY FORCE AND POWER, to become effective, must have a channel or instrument of expression is self-evident. It must therefore be true of the Word, the greatest force there is in the universe; and to man, the only creature endowed by the Father with the power of expressing thought, has been given the authority and power to use the Word as his channel or instrument of expression.

The Word being his instrument, it behooves man to understand that which he is using, to know the laws governing its use: to know whether or not he is using that power of expression according to the law of a higher understanding or according to that of the lower, or mortal, plane of consciousness.

It is, therefore, of the greatest importance to him and to the world that he should understand the truth, as far as it is possible for him to do so, concerning the Word, which is God, what relation he bears to it, and in what way it can best serve him as an instrument of expression. To this he should give his most sincere and earnest attention, for upon the right understanding of the truth concerning these things depends his welfare and happiness.

The Word being God, it becomes evident that one can know what it is only in the measure that one knows who and what God is; and who is there that has attained a plane of spiritual development where he can truthfully say, "I know God"? There are none who have reached it, yet there are those who have made

great progress in the way toward it—not sufficient, however, to be able to say, "I know God, who and what He is." Man as he is today can only know of God, and in that knowledge and understanding form an idea, however incomplete, of who and what God really is; what the Word is that is God.

Jesus Christ came to earth to reveal Truth, and in that revelation He sought to bring to man the knowledge and understanding of the truth concerning man himself, who and what he is, and the purpose of his life here. He did not undertake to tell him who and what God is beyond telling him that God is Spirit, love, wisdom, life, and power; but He did try to tell him what man is by telling him what He Himself was, namely, the Christ, the Son of the living God, with whom He boldly declared His oneness. In doing this He made no claim for Himself that He did not concede to all who should follow Him. Thus the great objective of man's life becomes to follow the Christ, and the result of the following will be the consciousness of the truth which He proclaimed, "I and the Father are one."

IT IS TO THIS CONSCIOUSNESS that man must go for knowledge and understanding of Spirit, for the truth as to who and what man himself is; and as he reaches that plane of understanding he will begin to see, realize, and know just what it means to him to have been created in the image and likeness of God. He will begin to see himself not as a material being bound by the laws of a material creation and limited to its forces for expression, but as the child of God possessing all the wonderful possibilities and powers of the Father, the Word by which all things are made.

Not until he has attained unto this will he really know and understand the full meaning of the words of Jesus Christ "I and the Father are one" as applied to himself. It is through this attainment alone that he can know who and what he himself is, and through

the knowledge and understanding thus gained know who and what God is; and God being the Word, he will know what the Word is on the plane of spiritual understanding.

Through custom and practice the world has come to regard words as the expression of thoughts or ideas, either silently or audibly, as they come to the mind. Words, so understood, are not manifested in their highest form, for one cannot give full expression to that of which one has but an imperfect conception; one cannot give a right expression to that of which one has no real knowledge and understanding. Therefore a person is very likely to produce the wrong expression, an expression lacking in the greatest of all things, love and good will, and because of this lack bringing forth discord and inharmony.

THE TRUTH IS, the Word is the great invisible force and power that is back of all expression, the great something called God that is unknown and unknowable to the mortal consciousness, but without which not anything was made. That this mighty force and power was given to man through his creation in the image and likeness of God is the great truth to which he needs to arouse himself and to awaken as from the dead. Through that awakening he will begin to see and know himself as he really is: one with the Father, the Father in expression, the Word that liveth and abideth forever.

He will then cease to express the Word through the lusts and passions of the mortal mind, but will send it forth in truth and righteousness through the spirit of love and good will.

The thoughts and ideas to which one gives expression, either silently or audibly, are good just to the extent that they go forth in the true spirit of love; and they go forth in the name of Jesus Christ, with his power and authority just to the extent that one comes into the consciousness of oneness with that

mighty force and power, the Word that is God.

MAN IS FUNDAMENTALLY spiritual, and through the process of evolution from the lower to the higher, he is now on his way to the great plane of spiritual realization that is his divine heritage. But this he must earn and make his own through meeting and fulfilling the laws of his evolution. He may postpone that fulfillment but never escape it; sometime, somewhere every requirement must be met. His birth into the material body is but an incident in his evolution, an opportunity for bringing forth in himself that greater knowledge and understanding which alone can reveal to him the Truth that will make him free. Every trial and temptation, every problem and experience of life that he may meet is but an opportunity for growth and development in the knowledge and understanding to which all must attain. The great secret of success, therefore, does not lie in escaping trials, temptations, problems, and experiences, but in meeting them in the true spirit of the Christ, mastering each one as it comes and learning its lesson. This lesson will be found to be just the one that his soul needs to take it forward to still higher planes of development.

Man is not here by mere chance, but for the fulfillment of a great and noble purpose, and the time must come when he will lend himself, mind, soul, and body, to its fulfillment. Until he does so he is falling short of his high calling in Christ Jesus and is a wanderer in the wilderness of mortal thoughts and ideas, to the expression of which he is giving all the force and energy that he can command through the power of the Word, with which he has been endowed.

"WITHOUT HIM [the Word] was not anything made." Each of us is the creation of God, the Word, and becomes the Word in expression. Each one came forth from Him and to Him must return; but the way back will lie in giving to the Word the very

highest expression that one's knowledge and understanding will permit. In this way only can one's spiritual growth be made permanent and abiding. That to which one gives expression today will become a realization tomorrow. In that way one grows from perfection to perfection, from the greater things of today to the still greater things of tomorrow, but always through the higher knowledge and understanding of the Word and one's consciousness of oneness with it.

There is nothing in the life of man that should or could cause him worry and anxiety if he would, in the true spirit of love and good will to all, keep his face turned ever toward the great truth of his being, his oneness with the Father, and go forward in the truth that he himself is the Word, the full meaning of which will be revealed and made plain to him as he grows in the knowledge of himself. He should know and realize that every thought or idea to which he gives either audible or inaudible expression becomes a living force the moment it is sent forth, and will forever after have its place in his life, and be to him just what he makes himself, just what he becomes to his fellowmen. When Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," He voiced a truth common to all; but words will go forth as living spiritual forces and will do the will of him who sends them only to the extent that, like Jesus Christ, the sender shall have become conscious of his oneness with the great creative force and power of the universe, the Word that is God.

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*Thou art my hiding-place; thou wilt preserve me from trouble;*
*Thou wilt compass me about with songs of deliverance.*
*I will instruct thee and teach thee in the way which thou shalt go:*
*I will counsel thee with mine eye upon thee.*

—THE PSALMIST

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# GOVERNMENT

*By C. F. WHITCOMB*

**And the government shall be upon his shoulder.**

As one develops an understanding of Truth, one sees the practical application of this promise of divine government. To the Truth student the coming of the Christ to the individual consciousness is more important than the life and work of Jesus of Nazareth. In the Messianic promises the student finds individual applications that apply to all time and to all men and which are fulfilled in proportion to the individual's recognition of their applicableness to his life.

Few of the wonderful promises that are recorded in the Book of Isaiah have so profound a meaning in the everyday world in which we live and work out our demonstrations as the promise of divine government in human affairs. When some quite baffling problem arises, the Truth student finds relief in the knowledge that he is not dependent on the human mind for relief. Rather the Truth student has but to still the human mind and know that the government is "upon his shoulder." The channels of thought are thereby kept open to receive divine ideas and the knottiest problem of everyday life can be solved to the satisfaction of all persons concerned.

This does not put a premium on laziness nor does it mean that we have nothing to do but sit back and think that everything will be done for us. The Truth student knows that God does not work for man but expresses Himself through man. In the older orthodox religions we find a conception of a God who, whenever He needed to reveal His power in some extraordinary way, seemed to set aside the established natural order of things and performed a miracle. As Truth reveals itself in the consciousness of a student, he knows that God does not

have a secondary set of laws, which He calls natural laws, to be used on ordinary occasions and a set of perfect laws, which He brings out infrequently to show His power and to confound His enemies. Divine intelligence is always and everywhere perfect. The natural outworking of divine law often seems miraculous to the wondering human mind whose inherent laziness and self-satisfaction prefer to marvel rather than seek an understanding of the One who "ordereth all things well."

The promise of divine government in human affairs is a call to great activity. Man, the image and likeness of God, must then express God. Man, inactive and inert, waiting for the heavens to open, is not expressing God. Instead, man must be supremely active; he must "think God's thoughts after Him" in order that he may perfect his expression.

"HOW DOES ONE THINK God's thoughts after Him?" some one may ask. In other words, how do we learn to attune ourselves to the Christ consciousness, and know that we are being guided by the Spirit of truth?

The one way is the cultivation of the inner life, the life that is in every man but of which he is too often only faintly aware. We cultivate the inner life by listening for the voice of our own inmost self; by conscious recognition of and complete obedience to that life which "is hid with Christ in God"; and by testing all our thoughts by the Spirit of God within us. Are we building our thoughts on the foundation of God, infinite life, Truth and love? Are we seeking to banish from consciousness all concepts that are not cognizant of our understanding of God and, consequently, are not ideas emanating from Divine Mind? We are able to receive the promptings of Divine Mind in proportion to our ability to expel error thoughts. Then we realize that the government is "upon his shoulder," and our understanding works wonders in our daily life and affairs.

To let go, from the mortal sense, of the reins of government is often hard. To dwell on the plane of secondary causation and seek to solve every problem by our limited knowledge of cause and effect seems much easier. That attitude of the human mind is illustrated in Mary's query of the angel in the story of the annunciation: "How shall this be, seeing I know not a man?" Even to Mary's enlightened spiritual concepts the message of the angel seemed well-nigh a preposterous thing. We must learn, as did Mary, that "with God all things are possible." We are often confronted with a situation that to mortal sense seems insurmountable. We remember all the things we have affirmed in Truth; we remember that we have said over and over that God is all in all. However, before the serious claim that error is making, our acceptance of that belief may seem for the moment only intellectual, our spiritual vision may be obscured. In the pride of intellect we may say "How shall this be?"

THERE IS NO TREATMENT, in such cases, which is more efficacious for stilling the desire of the human to reason from its own limited knowledge than to identify ourselves with the Divine Mind in the words of the Master of Nazareth and say "Thy will be done."

In the minds of many persons that grand affirmation is a negative statement. Its majesty and its force are lost. Instead of a declaration of the perfection of the divine will and an acknowledgment of our understanding that in trusting it our life may be transformed in a way that reliance on the mere human will could never effect, it is a plea of resignation to all sorts of inharmonious conditions, conditions that never originated in the God-Mind and that indeed are unknown there.

"Thy will be done" used in its true sense helps us to definitely step forward along the path of realization. We are denying self, the limited sense of things, we are identifying ourselves with the All-in-all, and we are realizing that by making ourselves channels for His

life, His health, His supply we are bringing His will into control of the earth even as it must control the heavens of spiritual consciousness. That identification with divine will shows our desire to place the government on His shoulder, knowing that by so doing all things will be ordered supremely well.

When the Truth student first resolves to "put out into the deep" and to trust his problems to Divine Mind he may have some doubts and apprehensions. These fears disappear like the mist before the sun with the unfoldment of Truth in the individual consciousness. When an advanced student faces a claim of error he has little uneasiness for he knows from past experience that, regardless of outward appearances, the Christ power is in reality the only power, and that the government is on His shoulder.

The Christian metaphysician understands the true meaning, when applied to personal affairs, of those grand assurances with which the Psalmist comforts Zion:

"God is in the midst of her; she shall not be moved:
God will help her, and that right early."

## THE WORD

Oh, a word is a gem, or a stone, or a song,
Or a flame, or a two-edged sword;
Or a rose in bloom, or a sweet perfume,
Or a drop of gall, is a word.

You may choose your word like a connoisseur,
And polish it up with art,
But the word that sways and stirs and stays
Is the word that comes from the heart.

—*Ella Wheeler Wilcox*

# SUNDAY LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission*

## LESSON 10, JUNE 4, 1933.

Unity Subject—*Tests of Divine Sonship.*

International Subject—*Jesus Faces Betrayal and Denial.*—Mark 14:17-31.

17. And when it was evening he cometh with the twelve.
18. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me.
19. They began to be sorrowful, and to say unto him one by one, Is it I?
20. And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish.
21. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.
22. And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.
23. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.
24. And he said unto them, This is my blood of the covenant, which is poured out for many.
25. Verily I say unto you, I shall no more drink of the

fruit of the vine, until that day when I drink it new in the kingdom of God.

26. And when they had sung a hymn, they went out unto the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad.

28. Howbeit, after I am raised up, I will go before you into Galilee.

29. But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice.

31. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

GOLDEN TEXT—*He was despised, and rejected of men; a man of sorrows, and acquainted with grief.* —Isa. 53:3.

SILENT PRAYER—*I rely on the Christ consciousness to hold me steadfast and unwavering through times of testing.*

The Passover of the Jews represents in symbol the passing from a lower to a higher consciousness. The fact that it was celebrated as a feast shows that it is a season of renewal, of the appropriation of substance preparatory to entrance into a state of mind more nearly approximating the realm of Truth.

During the feast, thanksgiving and blessing were expressed, and psalms were sung. All these expressions aid in ushering in spiritual consciousness, inasmuch as they make the mind receptive to Truth. However, not every one is ready or willing to adopt this method. The Christ way of gratitude and thanksgiving, of recognition of God as the source of all things, is sometimes despised and rejected of men even today, and credit for success is given to lesser sources: initiative, perseverance, business ability, or personality.

The Passover supper is eaten at evening, when the day's activities are ended and the mind is relaxed from worldly cares. In this state of inner calm, insight into life and into everyday outer events becomes natural to the I AM.

Jesus Christ taught in parables and by illustrative symbols because His hearers were unable to grasp spiritual principles presented abstractly. Even His disciples whom He had trained for three years could not grasp all that He told them. In this lesson, which teaches the deepest truth of the Gospel, Jesus presents the bread and the wine as symbols of our spiritual partaking of the life and substance which He externalized and raised to spiritual consciousness.

In the appropriation of substance and life, bread represents the flesh of Christ; it is an outer form of the inner substance. In esoteric teaching the vine is one of the symbols of the life principle. Wine is the "expressed" life of the vine; symbolically, the very blood of life. The body of Jesus Christ is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus Christ is the quickening element in creation. It vouchsafes eternal expression to all who are able to drink it.

God is omnipresent; therefore all the elements of His being are omnipresent. The God elements invisible are the substance of man's invisible body. They also feed and sustain the visible body of man in their formed state. Substance takes form according to man's faith in it, intelligently responding to the word of man. Its intelligence constitutes its life. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." The one who eats living bread eats or assimilates life, embodies life. "My blood is drink indeed." Whoever drinks of the fruit of the life vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Jesus Christ is shed for the remission of the world's sins. It takes away the thirst for sin, and the world is saved

through the absence of desire to sin.

Many who are bidden to this feast of life excuse themselves on one pretext or another and refuse to come. The maimed, the lame, the halt, and the blind are compelled to come in, because in Christ alone they find hope of restoration.

God invites us all to this spiritual banquet, and the Father is our companion in the joys of the divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Appropriation of the bread and wine comes through affirmation of spiritual substance and spiritual life.

There can be no vacant places at the table of life. Those whose need is greatest must come in, so "that my house may be filled." Those who feel no need of the living bread prefer to give their attention to other pursuits, but in every heart is emptiness that only God can fill. These, to be satisfied, must be given the living bread.

Among our faculties, represented by the disciples of Jesus Christ, we have a Judas. In its highest office this faculty is Judah, spiritual appropriation through prayer and praise. Inverted in human consciousness, this same faculty becomes Judas—acquisitiveness. In essence it is good, but in its personal sense and exercise it brings about suffering and crucifixion.

We cannot do without this faculty, and so we must lift it to spiritual expression by letting go of the idea that we can personally possess even the life and substance of our physical organism. Life and substance are of the universal, and must be given up as personal possessions. This renunciation constitutes part of the "remission of sins." When complete renunciation of all is thus attained, there rushes into consciousness a new relation, and the fruit of the vine of infinite life is drunk anew in every faculty, in "the kingdom of God."

"The blood of the covenant" is the vitality of the promise made by the Father to His children. The new covenant, or ultimate promise of God, is that of spiritual freedom through Christ. "The Jerusalem that is above is free, which is our mother." In the high consciousness of Spirit, we are the offspring of peace and freedom.

QUESTIONS

1. What is the significance of the feast of the Passover?
2. Why did Jesus teach in parables?
3. How is the Christ body formed?
4. How is substance formed in the body of man?
5. How is sin overcome?
6. Who come first to the feast of the Christ life, and why?
7. Explain the part played by Judas, and tell how the faculty that he represents can be lifted to spiritual expression.

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## LESSON 11, JUNE 11, 1933.

Unity Subject—*Giving Up Personality.*

International Subject—*Jesus on the Cross.*—Mark 15:22-39.

22. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
23. And they offered him wine mingled with myrrh: but he received it not.
24. And they crucify him, and part his garments among them, casting lots upon them, what each should take.
25. And it was the third hour, and they crucified him.
26. And the superscription of his accusation was written over, THE KING OF THE JEWS.
27. And with him they crucify two robbers; one on his right hand, and one on his left.
29. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days,
30. Save thyself, and come down from the cross.
31. In like manner also the chief priests mocking *him*

among themselves with the scribes said, He saved others; himself he cannot save.

32. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.

36. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

37. And Jesus uttered a loud voice, and gave up the ghost.

38. And the veil of the temple was rent in two from the top to the bottom.

39. And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT—*God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.*—Rom. 5:8.

SILENT PRAYER—*My Father is greater than I, and by abiding in Him I pass from death into life.*

The deepest truths of the gospel are contained in the story of the crucifixion. These truths are meant for every one of us to apply. The death of Jesus on the cross represents to us two things: first, the separation of personality from that in man which is eternal and changeless; secondly, the victory of the spiritual life over materiality by way of nonresistance. When Jesus died, we are told, the Roman centurion who was watching Him was immediately convinced of the truth of His claim that He was the Son of God. Yet to human sense that event marked the darkest hour of Christian history, when His work seemed in danger

of being accounted a failure.

When we search the Scriptures to find where the crucifixion takes place, we come upon a symbolism not hard to interpret. Golgotha means "place of the skull." The skull is the center of the intellect, which must be given over to the eternal ascendancy of Spirit. Jesus (the intellectual) was crucified at "the place of the skull" that Christ (Truth) might become all in all.

The seat of the conscious mind is the front brain, and there the will has established its dominion. There all things affecting the body are either admitted or rejected. Even spiritual Truth has to be admitted through this door before it can become part of the consciousness. It is there that the human will must be given up, to allow the divine will free expression. This is personality's greatest test, for it is hard for man to understand that the divine will is quite as solicitous of his welfare as he himself can possibly be. Jesus said to His disciples, "If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I." No one need fear to make full surrender of his will to the higher will, and to trust it fully, as did Jesus.

The senses are not transformed by deadening influences; they must be kept active and alive to the quickening power of God. Therefore Jesus refused the stupefying drink that would have lessened the physical pain of crucifixion, and carried His cup of life brimming, yet unspilled, to the end.

The proof that Jesus Christ was the type man lies in the fact that He fulfilled all Messianic prophecy. Even the apparently small details of the crucifixion —the parting of His garments by lot among the soldiers; His being placed between thieves on the cross —fulfilled predictions of the Jewish prophets. He heard the reproaches of the passers-by and of the chief priests and scribes also: that strange reproach "He saved others; himself he cannot save." Those who derided Him did not understand that the self was what

Jesus was endeavoring not only not to save, but to cast out. In so speaking they fulfilled the prophecy "The reproaches of them that reproach thee are fallen upon me."

Jesus' words from the cross "My God, my God, why hast thou forsaken me?" and "Into thy hand I commend my spirit" are both found in the Psalms, in whose exalted thought His mind was steeped. The type man knew in His own experience all that other men had suffered and felt before Him. "He made himself the Son of God" by making Himself one with the heart and soul of the race, for which He claimed the same high heritage that He proved was His own.

When the veil of the temple was rent in twain from the top to the bottom, the mysteries of the spiritual kingdom were made clear and open to every one who cared to seek them. The way of Truth is a life actuated by divine love, and lived in compliance with divine law, even to the end in sacrificial service. Little thought for Himself appears in the conversation during the Last Supper, but much thought of the Father and of the disciples is apparent. Every thought of the Master's mind ascended either in worship or in service. The scribes' taunt "Let the Christ, the King of Israel, now come down from the cross, that we may see and believe" was a challenge impossible for Him to consider. Jesus never descended from His allegiance to Principle to prove anything. He would not tempt God by using the divine law to carry out personal ends, even to justify Himself or His mission. "The Father is greater than I," He said, and in that serene faith rested His case. Thus "when he ascended on high, he led captivity captive" and for all time proved the might of nonresistance in establishing Truth. All down the centuries His name and His teaching have endured, while earthly kingdoms have come and gone. Some one has said that "it is in Jesus that God entered into time and history, and it is through Him that humanity enters into God."

Human suffering is a problem that mankind has tried through all ages to account for. Is suffering necessary? If not, why did Jesus voluntarily submit to it? What is gained by suffering? When the risen Jesus met two of His disciples on the way to Emmaus and engaged them in conversation, He said to them, "Behooved it not the Christ to suffer these things, and to enter into his glory?" If suffering cuts deep into the ligaments that bind the spirit to the sense life, and if following this operation the spirit is freed from sense dominion, those who wish to pass the final test of fellowship with Christ must understand and accept the necessity of suffering. To achieve the glory of the Christ consciousness, suffering in any degree is not only justifiable; it becomes merely incidental in its nature. Nothing can separate us from the love of God, Paul found: tribulation, anguish, persecution, famine, nakedness, peril, the sword—vanquished by any of these, we are still "more than conquerors" through the Christ. The question is whether we want perfection of Spirit above all else and whether or no, in order to gain it, we are willing to cling to Principle and follow it regardless of all that may intervene.

As we follow Principle with increasing loyalty of aim, we find that the way grows easier. What seemed difficult at first no longer seems so; for the great goal of inner peace lies ahead, and it is achieved as we realize our unity with the soul of the universe. One religious writer says: "Other leaders promise things, certain tangible advantages. Jesus promises peace of mind, independence of character, the ability to live on one's own mental resources, deep inner contentment." Rest of mind, body, and soul comes to the one who learns to abide in Christ.

QUESTIONS

1. What does the death of Jesus on the cross represent?
2. What is the symbolism of Golgotha?
3. What makes it easy to surrender the personal

to the divine will?

4. How did Jesus prove the might of nonresistance? Whose influence is paramount today, that of Jesus or that of His accusers?

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## LESSON 12, JUNE 18, 1933.

### Unity Subject—*The Resurrection.*

### International Subject—*Jesus Rises from the Dead.* —Mark 16:1-11.

1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him.

2. And very early on the first day of the week, they come to the tomb when the sun was risen.

3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

4. And looking up, they see that the stone is rolled back: for it was exceeding great.

5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

7. But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9. Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

10. She went and told them that had been with him, as they mourned and wept.

11. And they, when they heard that he was alive, and had been seen of her, disbelieved.

GOLDEN TEXT—*He is risen.*—Mark 16:6.

SILENT PRAYER—*Through the power of the living*

*Christ in me, I am daily being resurrected into newness of life.*

The resurrection of Jesus is a great mystery to those who read the Bible in the letter, and have no discernment of the power of the Spirit to transform the body. In former times believers accepted the account of the resurrection as a miracle and made no attempt to explain the law by which it was accomplished; but blind faith is not so popular in the church as it once was, and skeptics question openly. The school of "higher criticism" has long attacked Bible occurrences that it cannot account for under natural law. Thinking people are seeking a comprehensive explanation of the so-called "miracles" of the Bible. They wish to know how Jesus did His mighty works, including the resurrection of His body.

That Jesus knew how to restore life to dead organs is evidenced by His healing of paralytics and blind people and in three cases the raising of those who had died. He knew a way of restoring life that those who lived in His age and succeeding ages did not know. He tried to explain His way to His disciples, but they did not understand. He told them that He would be crucified and that He would come to life again, but they seemed to have no comprehension of what He was saying. Peter even rebuked Him for foretelling the crucifixion that awaited Him. The disciples in general thought that He was telling them about the Temple at Jerusalem, when He was talking of "the temple of his body," which He could lay down and take up at will.

He preached courage and fearlessness unceasingly to His disciples, yet the women who were the first to visit His tomb after the Sabbath, and who also were His disciples, were amazed at not finding His body in the tomb and fled in terror from the young man in a white robe who spoke to them. In view of the almost universal ignorance of the power of Spirit in man, it is not at all surprising that the close friends

of Jesus were filled with astonishment and fear on the resurrection morning. They could not conceive that He had for years been training His soul to assert undying life. But He had done that very thing, and it is the heritage of our age to begin to understand the law by which it was done.

The body is the outer expression of a perfect-body idea eternally existing in the mind of Being. This body idea is externalized through the thinking principle in man, and man has power to think into his body any condition that he can imagine. For ages men on this planet have lost sight of this law and their bodies have drifted farther and farther away from the divine plan, until they have died. Death has become a habit so universal that men accept it as unavoidable.

Jesus spent whole nights in prayer and, through the intensity of His devotions, obtained union with Divine Mind. This union was so full and complete that His whole being was flooded with spiritual life, power, substance, and the wisdom to use them in divine order. In this manner He projected the divine-body idea, and through it His mortal body was transformed into an immortal body. This transformation was accomplished before the crucifixion, and Jesus knew that He had so strengthened His soul that it would restore His body, no matter how badly it might have been mistreated by destructive men. When they had worked all their will and had withdrawn from Him all further thought, He knew that He could freely and easily restore life to His organism and do all the things that He had, before the crucifixion, told His disciples He would do. He did not overstate His case nor make an absolute statement in the expectation of scaling down its fulfillment. He stated definitely just what He intended to do, and He accomplished the work that He had set Himself. His example is one that we should all follow, and one that we can begin to follow by making a definite plan of action for our guidance and holding to it faithfully, in our prayer and meditation periods

as well as in our times of active work. Vaguely hoping for the best is not a sufficiently clear outline of life for one to follow, in order to get satisfactory results.

Thousands in this day have found the law of life which Jesus demonstrated. They are working more or less faithfully, praying, denying, affirming, concentrating, willing, in all ways building up the perfect-body idea until it shall transform flesh corruptible into substance incorruptible. Thus they are following Christ in the regeneration. "If ye have faith . . . nothing shall be impossible unto you."

QUESTIONS

1. How does the modern world regard miracles?
2. Did Jesus' disciples understand the Truth He tried to teach them?
3. Had Jesus trained His soul to express eternal life?
4. How did Jesus obtain union with Divine Mind? What was the effect of this union upon His body?
5. How can we begin to follow Jesus in planning our life?

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LESSON 13, JUNE 25, 1933.

Unity Subject—I AM *Dominion.*

International Subject—*Review: Jesus Our Lord and Savior.*

GOLDEN TEXT—*All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.*—Matt. 28:18-20.

SILENT PRAYER—*I immerse my mind and my life in the thought of my true source, the Spirit of truth, to the end that Truth may become self-evident in me.*

The lessons of this quarter have presented to us Jesus the Christ and have shown us how He met and dealt with various fundamental needs. By considering His methods and learning to use them we learn the way of the overcomer in the kingdom of God.

In Lesson 1 we find Jesus engaged in the work of healing certain conditions that are found in the unregenerate consciousness. The old idea is that Spirit does not include the body in the redemptive process. The truth is that it must do so, since the one life is omnipresent, pure, and all-pervasive. In order to receive permanent healing, it is necessary to have faith in the spiritual quality of the mind.

In Lesson 2 we see the meaning of Paul's statement "Now there are diversities of gifts, but the same Spirit." Functional interpretation cannot change the nature of changeless Spirit. Until mortal consciousness is crucified and cast out, man cannot come into full spiritual consciousness, because his mind is divided between the negative and the positive pole of being.

Lesson 3 reveals the fact that Jesus Christ accomplished the resurrection of His body in accordance with principles that are not conditioned by death. Resurrection is a present transformation, the result of spiritual knowledge, applied consistently and faithfully. Jesus set us the example of letting go of the mortal consciousness completely, and we are to follow Him until we reach "the measure of the stature of the fulness of Christ."

"The Christ Standard of Greatness" is the subject of Lesson 4. The world reckons among its great men all those who have served humanity, and greatness undoubtedly develops through service. According to Jesus' teaching, service benefits the servant as much as the one served, if not more. Self-forgetfulness comes in the course of giving true service, and once the self is out of the way, higher values pour into the freed spaces of the soul and take possession. The Christ way is the path of loyalty and devotion also, and of heroic

effort when this becomes necessary. All that hinders the opening of man's faculties to the omnipresent good is to be done away with.

Lesson 5 is concerned with standards, especially the new standards of living set by Jesus Christ. Jesus called the attention of the scribes and Pharisees to the fact that none of them kept the Mosaic law, although they had had sufficient time in which to become proficient in keeping it. The individual standard is higher than the standard of the masses, and the individual must learn to trust God for strength to live up to his own standard. With God he can do all things.

Lesson 6 takes up the price of perfection and shows it to be entire loyalty to the high demands of Truth. Jesus saw beyond the cross, and His purpose to prove the truths of life was not deflected because of the lesser things that intervened between Him and the outworking of His purpose. Unselfish service affords universal opportunity to develop the qualities of mind and heart that make for greatness of character.

"Symbols of Rulership" is the topic discussed in Lesson 7. The sense nature must be disciplined and controlled by the higher self, if man is to achieve the greatest measure of self-mastery. Man's relationship to God is the chief issue of his life. When he succeeds in ridding himself of self-seeking and fear, and establishes himself in the consciousness of praise and recognition of his true source, he learns peace and his life means something to him. By acknowledging the spiritual basis of life and acting on that recognition, the race wins the way out of material difficulties, and so does the individual.

Lesson 8 deals with the two great commandments given by Jesus in reply to the questioning of the Jewish rulers, and shows how true wisdom led Him to choose the two vital elements out of the voluminous precepts of their law. By identifying Himself with the one Mind, Jesus came to know universal Truth. To know God as Truth is man's first and highest duty. To

know himself as the son of God, that is, to understand his true nature, is his second duty. All his efforts should be bent toward accomplishing these ends.

Love is the subject of Lesson 9. Before love can function properly and do its great work in one's life, that life must be set in order under divine law. There must be a definite passing from the lower to the higher consciousness (typified by the Passover), and the claims of personality must be disregarded. To be lavish in unselfish love is to be endowed with heavenly riches, and the soul that so loves makes its own memorial.

Lesson 10 considers tests of divine sonship. Praise and thanksgiving are useful because of their value in making the mind receptive to what is of a higher order. If we can feel thankful and full of praise regardless of what comes to us, we pass the test of conscious sonship of God. The symbology of the bread and wine used in the sacrament is helpful to the Truth student, in that it proves that spiritual substance is as necessary to us as ordinary food; more necessary, in fact, since even material food has its origin in this underlying substance. Wine represents the life principle, and those who are able to drink of the cup of which Jesus drank rise to the high expression of the life principle. The maimed, the lame, the halt, and the blind must find in the higher realm the power to restore what they have seemingly lost in the sense realm.

The giving up of personality is the theme of Lesson 11, a topic for which Lesson 10 prepared the student. Before the personal will can be fully surrendered by man he must be convinced of the omnipotent goodness of God, and realize that the divine will for him is altogether good. The divine law is not to be put to personal uses, but personality is to be cast out no matter what the cost. The question of suffering becomes incidental when the great goal of ultimate freedom is taken into account. Rest and peace of mind, body, and soul are the rewards of abiding in Christ.

In Lesson 12 the power of the mind to incorporate

conditions into the body consciousness is dealt with. The race has lost sight of this law, and death has been the result. Jesus projected the divine-body idea into His body, and He knew that He could restore His body after the crucifixion. A clearly defined idea of what we wish to accomplish and a faithful adherence to our plan in both mind and action will help us to prove the divine law.

## HEALTH

Think health!
  Yourself as healthy see,
For as you think within your heart,
  So you will be.

Talk health!
  Speak words of truth and praise,
And know that Wisdom's tongue
  Is life and length of days.

Act health!
  Let manner, mood, and mind
Show purpose, poise, and power,
  In high degree combined.

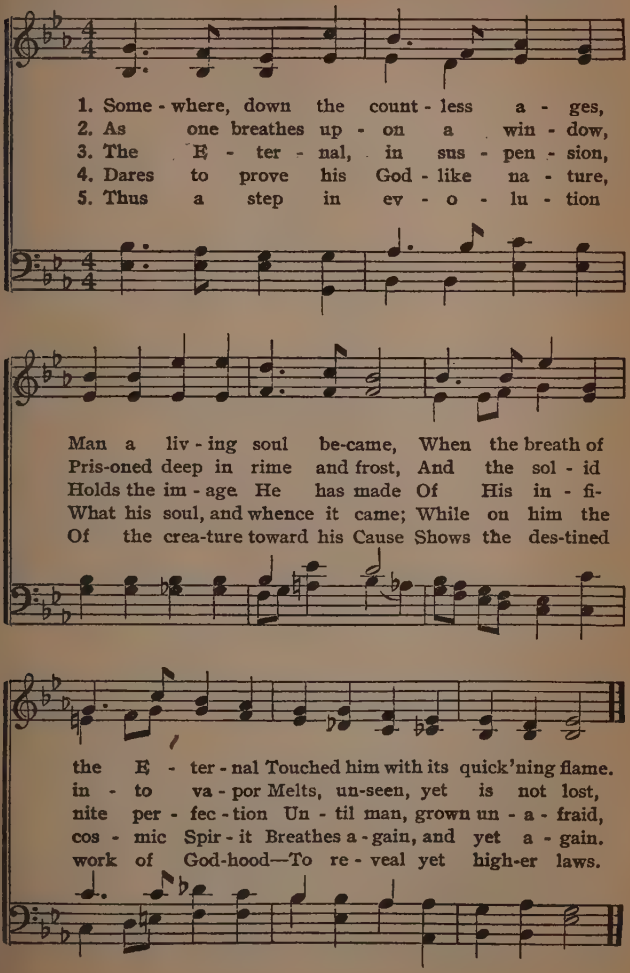
Build health
  By thought and word and deed;
Look high, have faith, endure,
  Persist, and you'll succeed!

—*Grenville Kleiser*

# MAN BECAME A LIVING SOUL

Words by
STELLA M. TEMPLEMAN

Music by
JEANNETTE H. BRUMBAUGH



# The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

# SILENT UNITY

Be still, and know that I am God

## *Divine love guides my yearning soul to the fountain of infinite light within me, and I radiate the glory of God*

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

# Health and Prosperity

All persons yearn for love; most of them try to satisfy the yearning with personal love. While the soul is ruled by human desires, personal love temporarily satisfies it, but it must eventually unfold into divine love. All expressions of love, in order to endure and grow, must be met by an adequate response of love. Personal love gets its response from some personality. But as personalities are changeable the responses from personalities are of the same character. Consequently there must be a higher objective for man's loving nature. Jesus said that the fulfillment of all the law and prophets was "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."

Experience demonstrates that all love that is not founded in the love principle, Divine Mind, lacks stability and sufficiency. The only safe and enduring love is that which is grounded in God. God is love. Whoever loves another without acquaintance first with the science of love, with the character of love, will eventually be disappointed in his exercise of love.

It is this loving without divine love as

the fountain that opens the door to sensuality and jealousy. This expression of love is animal attraction and its votaries are in danger of the fires of lust. In Divine Mind love is closely associated with wisdom and the two form a balanced food for the soul.

Psychology locates the thrones of wisdom and of love in the solar and the cardiac plexus, respectively. Among the disciples of Jesus Christ these faculties are represented by the brothers James and John, whom Jesus mystically called "Sons of thunder." This means that wisdom and love flash back and forth from the wisdom center to the love center and the great body brain in and around the solar plexus.

In an article entitled "That Burns Me Up," in the May, 1933, Cosmopolitan, Dr. George W. Crile says, "Prolonged states of emotion may consume as many as one hundred thousand brain cells—that is, in a hate 'jag,' or a fear or jealousy 'drunk,' you destroy an irreplaceable part of yourself. . . . A man cannot fear, he cannot hate, he cannot worry intellectually; he does these things with all his organs."

Thus science is recognizing the effect in the body of the thought of the mind, and confirming the doctrine of the universal love taught by Jesus.

Metaphysicians have discovered in their

unity with God that love is the greatest harmonizing, healing power known to man. A certain metaphysical healer, who has had phenomenal success in healing heart trouble, says that she gives this affirmation to all her patients: "*My heart is right with God.*"

Love is not only a harmonizing, healing, purifying force but it is a magnet that attracts and holds the elemental substance out of which all things are molded. In the stress and strain of depressed finances a demonstrator of plenty obtains results by holding this simple statement: "*Divine love blesses and increases my substance and my every need is supplied.*"

HEALING THOUGHT

My yearning heart is filled with divine love, and I am restored to peace and health

PROSPERITY THOUGHT

Divine love blesses and increases my substance, and my every need is supplied

# PRAYERS ANSWERED

*The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared*

## *I Will Come and Heal*

A FEW WEEKS AGO I wrote you for prayers for my ward, J—— K——, who seemed to be manifesting a form of paralysis, and appeared unable to walk. About the time when I wrote to you, she was taken to a hospital in Ann Arbor to be under observation for a week. The paralytic condition spread rapidly, and her entire left side became affected, and she was so homesick and frightened that she cried much of the time. This brought on a fever. I was with her as much as possible, and after a few days, as I saw that she was steadily growing worse, I became much concerned. I knew that Unity was praying for us. Desiring closer contact, however, I sought and found a Unity healer in the city, who began treating her at once. This was on Monday night, on Tuesday morning the paralysis had begun to disappear, and on Wednesday morning J—— was walking unaided! This she had not done for many weeks.

This happened a month ago. J—— is at home, and as well as ever, and busy all the time.

Praise God, and our grateful thanks to Unity and

all its workers everywhere for its blessed service to humanity.—*E. D., Quincy, Mich.*

YOU MAY DISCONTINUE prayers for my niece, P—— S——. The evening when I wrote you, she was in much pain, and hadn't slept for a week. That same night, even before the letter was mailed, she fell asleep and slept nearly the whole night through. She is now fully recovered. She joins with me in thanking and blessing you all.—*C. D., Alhambra, Calif.*

I WROTE TO YOU several weeks ago, asking your prayers for help for an impacted wisdom tooth. It had been removed, but the cavity did not heal, and I was in constant pain. You may discontinue prayers, for the pain is entirely gone, and the socket almost healed. I am very grateful to God and to Unity for my healing.—*M. T. K., Parsons, Kans.*

I MUST TELL YOU about the wonderful healing that I have had recently. About two months ago I developed a case of shingles. The pain was almost unbearable, my nights restless. I wrote Silent Unity to pray with me that I might be relieved. As suddenly as this disease appeared, it left me. I went to bed worn out by suffering, to fall asleep instantly and sleep all night. When I awoke in the morning I was free from pain, and am feeling fine again. Praise God and Unity.—*D. E., Sterling, Ill.*

TWO WEEKS AGO I wired you for prayers for a friend of mine, who had just given birth to a beautiful baby boy. The mother had one convulsion after another, and had nine the morning I wired you for help. The doctors were fearful that she would not survive. Her parents were beside themselves with worry, and were more than willing to have me ask you for prayers. I sent the message about 12:30 p. m., and she had only one convulsion after the message was sent. I prayed with you all that day and night, and the next day the crisis was safely passed. She had indeed been "lovingly in

the hands of the Father." The young husband and her parents are so grateful, and tell me that they know it was God and our prayers that saved her. The doctors tell me it is the only case of its kind that they have known, where both mother and child were saved and are doing so well. Again, dear friends, we have had a demonstration of God's wondrous care, and we also have new friends in Unity.—*Mrs. D. S. C., Alhambra, Calif.*

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## *Filled with Plenty*

I WANT TO EXPRESS my sincerest gratitude for your wonderful work and prayers. When I wrote in July for your help for the successful launching of my magazine for motion picture writers, directors, and producers, apparently every avenue from which I expected financial aid was blocked. From the moment when I placed your letter in the mail box, I felt a sense of relief. I went ahead preparing all the copy for the printer, though I did not know at the time what printer I should have, nor how much money he would require to deliver the magazines. However, I worked with the faith that my supply would come for putting over what I believed would prove a successful medium for that particular class of readers. I found a printer with a big heart and as much faith in the idea and material as I had, and the magazine came forth without any question as to where the cash was coming from—$550—to be billed for ten days after the magazine was on the news stands.

I am grateful to God and to the teaching of Truth revealed by Unity. I have been advised by newsdealers throughout the main distribution centers that every copy of the magazine sold from their stands within ten days and more calls came for it than they could possibly fill. I am more than grateful.—*M. C., Hollywood, Calif.*

ONLY TWO OR THREE DAYS AGO I wrote to you, asking for help in my dire need. As has so often been

the case, the first answer to my prayer came while I was yet calling, and I hasten to acknowledge it. When I went to the bank today, convinced that there was only a small sum left, I found just $100 more than I had calculated. You can easily see that it seems another miracle of the loaves and fishes, and I am so very grateful. I am inclosing a love offering.—*Mrs. T. W. A., Paris, France.*

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## *He Shall Have Abundance*

THE PROSPERITY BANK drill is a wonderful thing. I am receiving an untold amount of good from it and am eagerly awaiting my new bank, which always brings me new inspiration and help. I have never missed a single day in using the bank drill. Bless you all!—*Mrs. J. S. F., St. Louis, Mo.*

I AM WONDERFULLY inspired by the use of the prosperity bank drill, and through faith I have been greatly blessed. I thank God and Unity for your great and beautiful teachings, which are so helpful.—*E. K. R., Washington, D. C.*

I AM VERY GRATEFUL to you. I have had great improvement in business since I received my prosperity bank. May God bless you all!—*B. S., Boston, Mass.*

WE HAVE SURELY been blessed since I began to use the prosperity bank drill. Each day much good comes to us, and we are very grateful to you for your help. May God bless and prosper you always.—*Mrs. E. N. J., La Grande, Oreg.*

THE PROSPERITY BANK drill is such a comfort and blessing—it proves that there is a way, God's way, which is the only way to prosperity and success. May God bless you in the wonderful work that you are accomplishing.—*A. C. H., Portland, Oreg.*

AS SOON AS I started using the prosperity bank drill, my husband secured a better-paying job. We have

already paid part of our taxes, and so many other blessings have come to us that my heart is full of thanks to God and to Unity teachings.—*Mrs. F. W., San Leandro, Calif.*

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## *Suffer the Little Children*

MANY GOOD THINGS have come to me. In schoolwork my grades are the highest in the school. My music, both violin and piano, is easy for me. All of us children have been spared colds, and our health is good. There are four of us, and we all are well and thankful to you for your help.—*V. L. H., Wakeeny, Kans.*

I HAVE FELT wonderful since the last time you sent me the leaflets. Everybody says I look husky, but I think I am too thin. Please send me some more leaflets to restore me to perfect health.—*W. K. C., Bar Harbor, Maine.*

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## *Search the Scriptures*

I WISH TO THANK YOU very much for the helpful suggestions that you give me in my returned papers. I am receiving so much good from the study that I hardly know how to thank you.

I feel a sense of peace and an abiding assurance that all is well. Many opportunities come to me to use Truth as far as I know it, and to help others. My desire and prayer is that I may so live Truth as to be a credit to Unity.—*E. L., Little Rock, Ark.*

THESE LESSONS and your comments are helping me to express Truth, as well as clear up many points that I had not fully grasped.

I am sure that you will be happy to know that I am really living what I am learning and endeavoring each day to be more perfect in my practice; that life is a joyous experience for me as I watch the outworking of my affairs and as I gain a better understanding. I realize that to gain an intellectual knowledge of Truth

is easier than to apply it in actual living, but I feel that I must prove it if I know it, as the tests come to me; and that is where the real joy lies.

I am full of praise and appreciation for the privilege of studying with you, and also for my association here with the Unity Society of the Northwest.—*E. K., Seattle, Wash.*

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## *The Sun Stood Still*

THIS SUMMER I wrote to you for prayers, as our water supply was getting dangerously low. In a short time adverse conditions seemed to melt away and our supply began to increase, and there is an overabundance of water every day. Please accept our sincere thanks for this wonderful demonstration.—*I. M. S., Elk, Wash.*

THE SECOND NIGHT after I wrote to you for your prayers that we might have rain for this locality, we had a two-inch fall of snow, which soaked into the ground and proved of much benefit. Four days later we had a gentle rain and last night a severe electrical storm, something very rare here, and it started to rain and is still raining. We thank you, dear Unity, for your help, and we thank the Father for His answer to your prayers.—*J. C. A., Decoto, Calif.*

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## *My Help Cometh from Jehovah*

I HAVE NEVER HAD any literature from which I have received so much help and pleasure as from *Unity Daily Word* and *Weekly Unity*. They have done more to help me than I can express in words.—*Mrs. O. K., Berkeley, Calif.*

IN SENDING these two subscriptions I also send the prayer that coming issues may bring just the help needed to these loved ones, and I think it is also a good opportunity to express my chronic pleasure in *Weekly Unity*. I have yet to read an issue that did not give me

rich food for thought and a stronger and more joyous faith. I have always especially enjoyed Things to Be Remembered, as well as Some One Prayed, and I love Mrs. Weaver's "Small Adventures in Truth." But it is always entirely good.—*Mrs. E. T., Benton Harbor, Mich.*

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## *Love One Another*

THIS MORNING my heart is very light. About two weeks ago I wrote to you for prayers for my family, as my mother, brother, and sister-in-law were not getting along at all. I could see both sides to the question, but couldn't seem to do anything about it. They were stubborn and not thinking rightly about the whole situation. Last week I seemed inspired to write a letter to my mother, and to say the right thing, apparently, to my brother. The day after I wrote to Mother, my brother got a most remarkable letter from her, asking forgiveness. Unity teaching has brought our family into a closer understanding of one another, and I know that this harmony was accomplished through your prayers. Thank you for your help at all times.—*D. B., Columbus, Ohio.*

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## *I Am the Light*

I WANT TO TELL YOU how grateful I am for Unity and for the fact that through its teachings I have learned to use my God-given powers. My husband has been working most of the time, though many in his line of business have been unable to secure employment. I know that our blessings have come through knowing that God is with us at all times. Thank God for Unity!—*Mrs. F. O. G., Los Angeles, Calif.*

WHEN I BECAME a reader of UNITY a year or so ago, my life seemed a hopeless jumble. I had tried first one way and then another as a means of adjustment, but with no lasting success.

Now that I have learned to apply to my thoughts and deeds the truths taught by Unity, I have gained peace and joy and everything good. My life is filled with harmony, and I praise and thank God for my salvation through Jesus Christ. And I praise Unity for the teachings that have brought me illumination.—*E. E., Philadelphia, Pa.*

## *Unto Us a Child*

OUR SON WAS BORN on January 3; he is certainly God's perfect child.

The delivery was considered almost miraculous, and I had had no previous discomfort to combat. I cannot properly express the gratitude I feel toward you for your help. May God bless you!—*Mrs. F. T., Oakland, Calif.*

OUR PRECIOUS daughter—a real Unity baby—has arrived. Everything was in divine order and the ordeal of her birth was over very quickly. I am feeling marvelously well, and the baby is very good. I am deeply grateful for all that Silent Unity has done for me and for my baby.—*Mrs. R. U., Moose Lake, Minn.*

## *Give Unto the Lord*

RECENTLY I started to tithe, and I have had quite an increase in business. If that is the law of tithing it surely brings quick results! I want to thank you for your kind and helpful letters. I look forward to them.—*G. K. D., Union City, N. J.*

I STARTED TITHING in July, 1931, and have used the prosperity bank drill since August, 1932. The results have been very gratifying, for I had a satisfactory increase in my net income during 1932. January and February, 1933, will show a substantial increase over last year. I am indeed grateful for the Unity teachings and for the prosperity bank drill.—*H. R., Billings, Mont.*

# *Help From*
# SILENT UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life*

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My aunt, speaking of the beautiful passing of a friend, said her work was finished here, and she would go on in her new life in some other place. Tell me about reincarnation in regard to this idea, and if we meet our loved ones gone before, in some future life.—*Extract from letter answered by Silent Unity.*

We have a booklet on the subject of reincarnation, which we will send you. The teaching of reincarnation is that the soul of each individual has been climbing upward through repeated embodiments. While we accept the theory of reincarnation, we teach the possibility, through the power of Jesus Christ, to overcome all those wrong conceptions that result in discord and eventually the loss of the body. This overcoming is accomplished through the redemptive power of the Christ indwelling. Jesus went through this overcoming, this regeneration, through identifying himself with God the Father through Christ, and He is our Way-Shower. As man enters into the spirit of life in Christ Jesus, the life of the true Son of God, he shall find freedom from the law of sin and of death; he shall live as a spiritual being free from all the bondage and limitation of mortal mind—unfettered and unbound, triumphant! glorious! splendid! This is the Unity vision.

We do not know the processes and states of attainment embraced in the operation of the law of reincarnation, but it is possible that the law of love, which attracts and harmonizes, reunites persons again and again so long as the bond of love persists between those souls. However, God is love, and all are united in that

universal love. Limited, personal relationships which separate a few from the rest of the world in one's consciousness must give way to the larger, broader expression of love, the divine love.

One should not be concerned about the "future," for it can never be other than "now" for the individual. Those on earth who live and work and play are not worrying over any preëarthly bonds, and neither should anxious thought be given to the possibilities of so-called future states. Now is the time to find fulfillment of life's purpose by expressing as much of the character and nature of God as one can bring forth in thought, word, and deed. This work is never "finished" until it can be proclaimed in the triumphant words of Jesus Christ: "It is finished."

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I have prayed and prayed for bodily health, but my prayers are not answered. Please tell me what is wrong? How can I pray for health, and get it?—*Extract from a letter answered by Silent Unity.*

Prayer, to be effective, must be a period of communion with God, of breathing the very nectar of existence. Man cannot feel this communion if his prayer is a time of personal striving, personal "begging" for help. Forget self when you go to God in prayer. He is surely entitled to that much reverence and devotion and surrender. Let your whole being reach out to know Him, to let Him flood your being, to feel His living presence in you, to open your self to His will and purpose, and you may rest assured that no good thing will pass you by in this time of fellowship with Him. When you truly pray you stand in the presence of the Lord and God of all; a true subject does not lament his own desires at such a time, but eagerly and humbly worships and bathes himself in the sublime glory of the holy presence.

It is not enough to relax the body: you must give your thought, your feeling, your aim and desire, your need. When you once behold the glory of communion

with Him you will forget self and its limitations, and when you go forth again to meet the demands of life you will be strengthened, inspired, and guided in all you do.

It is not you that heals your body; not your personal effort and reasoning. Christ, the Lord of being, is the great physician, and you must surrender to Him in confident trust and faith. It is not in cumbersome mental striving that one finds oneness with God and infinite good: it comes at the end of personal striving, born from a simple trusting faith and love toward the Father.

There is but one way to know and understand the physical body. It comes from understanding the Source from which one came into being. The powers, forces, and substances which form the physical expression are born out of the wisdom of the Father, and you must direct your thought and attention toward Him and His livingness in you, if you would be illumined. "Christ in you, the hope of glory." All wisdom is in the Christ self of man.

When you pray, ask that you may become aware of the divinity of being, that you may recognize the livingness of Christ in you, and your prayer will become fruitful with illumination and healing. Spirit is the divinity of being, and as you project that divine identity into earth expression your physical body will partake of the likeness of the Master. The body is the projection of that which has become the inner part of man.

For the present try to forget about controlling the life currents, and turn the power of thought into the channel of knowing and feeling the living Christ in you, for He is that part of you which truly knows how to direct the forces of being. Through all the ages the finite self has sought to control forces of being, and all he finds is confusion, but if he will turn to Christ, who is truly the Savior, He will instruct him and reveal all things.

# LIVE AND LOVE

*By Dorothy Yost*

I live!
Is it not wonderful
Just to live?
To feel the breath,
The pulse of blood,
The surge of health!
To know the glory of the sun,
To watch the cloud procession run
Across the sky—
To be alive!

That was enough—and I
Did ask no more.
And then, upon a day
While seated in my study,
This miracle occurred
In the very strangest way:

I had been writing;
The word was "live."

I looked at it with pleasure,
As though to take full measure
Of its worth.
*I* live, I thought,
And so I wrote,
(Please here take note)
"I l-'I'-v-e."
I put the "i" so high,
As though it stood upon a pedestal,
And it seemed right——

Until, before my very sight
The "i," that straight, firm line,
Began to bend, to twine,
Began to curve and drop,
Till bottom touched the top—
And there it stopped.

It was a message from above,
Praise God!
For then I read the word,
And it was L-O-V-E.

## Are You One of the Employed?

A great deal has been said of late in regard to the "unemployed." If you have been numbering yourself in this classification, thus binding yourself to conditions of this nature, why not change the outlook?

When you begin changing the beliefs in your mind, you have made your start toward better conditions in the outer world. Why not employ your leisure in getting acquainted with your "Father in heaven"? You may have felt that you were too busy in the past to do this, but now the opportunity is given to you to cultivate the spiritual side of your being, and to learn what there is for you in the storehouse of God, which is within your own soul.

Now is the time for you to begin to investigate and discover the riches, the talents, the energies, and the latent forces that have been buried from your sight because you have been too busy to make use of them.

"It is your Father's good pleasure to give you the kingdom." Should it not be your pleasure to accept the good that He offers? Your Father will never disown you nor disinherit you, no matter how much you may have ignored Him. Set to work at once to establish your claim by proving your birthright.

Can you prove that you are His child? We shall be glad to help you to do this, if you will write to us about our study course. Address your letter to the Correspondence School Department, Unity School, 917 Tracy, Kansas City, Missouri.

## Children of the Mountains Enjoy *Wee Wisdom*

Our Silent-70 Department sends Unity literature, free of charge, to many institutions and to various groups of workers who are devoted to radiating the light of Truth to places where it would not otherwise

penetrate. A unique ministry is carried on in the Ozark region of Missouri, and the following extract from a letter reveals the good that is being done:

*"Indeed we should appreciate having the magazine* Wee Wisdom *continue coming to us. You would no doubt be surprised at the number of youngsters who enjoy this one periodical. It is lent to each with the understanding that he return it in good order so that another may read it. It travels for miles each month, and is finally sent to another settlement, where it begins all over again."*

## Second Term Begins July 3

If you could not enroll for the first term of the Unity Training School, now is the time to make your plans to study with us during the second term, which begins July 3 and continues till July 28.

During the second term some interesting courses will be offered, as follows: "The Twelve Powers of Man," by Charles Fillmore; "Spiritual Healing," "The Lord's Prayer," and "Christian Psychology," by H. B. Jeffery; "Basic Principles" and "Christianity of Christ," by E. V. Ingraham; "Meditation," by Frances W. Foulks.

Our 1933 prospectus will give you full information about the school, living accommodations, and so forth. Write for your copy. The blank below is for your convenience.

Unity Training School,
917 Tracy, Kansas City, Mo.

Please send me a copy of your 1933 prospectus.

My name .....

Address .....

City ..... State .....

U-6-33

# *Appearing This Month in*
# Other Unity Periodicals

## Pietro Carves His Way to Friendship

Pietro had learned from his grandfather a wonderful secret: We must express love to others, if we wish others to love us. This was why he carved little statues of "Little Red Riding-hood" and other favorites, and placed them in the flower gardens that Marian and Helene were cultivating. These little girls had objected to Pietro's belonging to their group in the garden club. Now they were ready to ask Pietro's forgiveness, and somehow his hands were radiant now instead of dirty as they had seemed at first. This story is delightfully told by Eleanor Burke Fiscus in the June issue of *Wee Wisdom.* Its title is "A Stranger in the Garden."

## Face Your Problem and Solve It

No person can conquer an adverse situation by running away from it. The only escape from unpleasant memories and unhappy conditions lies in a change of thought; so stop short, and face your problem. Turn within and find God, the source of your freedom. This is the teaching set forth in the June issue of *Unity Daily Word,* in an article entitled "The Door of Escape."

## Dale Finds His Way Back

Another of Beatrice Pearl's treasure-map stories appears this month in *Youth* magazine. Its title is

"Shaken Alive," and it tells how Dale Palmer emerges from his fog of bewilderment by taking the treasure-map route. For some time *Youth* has been featuring the treasure-mapping plan, and many persons are adopting it with definite results. Treasure-mapping is based on the fact that *"what you realize you can demonstrate."* It will help you to concentrate on the thing that you desire, and stir up your inner power toward bringing it into manifestation.

## Love Can Unlock Prison Doors

This month *Weekly Unity* publishes a series of articles by Starr Daily, entitled "Demonstration," in which a former prisoner tells of gaining his release five years ahead of time through the freeing power of Truth. Three articles make up this series, each recording an actual, remarkable demonstration made through the realization that love is the most potent force in all the world. This unusual story, vividly told, teaches a powerful lesson in Truth.

## "Get a Haircut and a Shine"

This was the abrupt advice that Rod received from Phil, accompanied by a two-dollar bill, when discouraged and "down at the heels," he applied to Phil for a job. At first Rod felt angry and resentful. Then he thought of Gladys. No matter how hopeless things seemed to be, Gladys always managed to look nice and to keep the house in perfect order. Perhaps after all there was something in looking one's best; so he decided to swallow his pride, and act on Phil's suggestion. This story has a happy ending. Watch for it in the June issue of *Christian Business*. The title is "Be Not Care-full," and it is written by Katherine V. Holste.

# CLASSIFIED DIRECTORY

## Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

*Mobile*— * Unity Cl, 256 N Conception

ARIZONA

*Phoenix*— *** Unity Cen, 310 W Portland

ARKANSAS

*Little Rock*— ** Unity Cen, 809 W 15th

CALIFORNIA

*Alameda*— § Home of Truth, 1300 Grand

*Alhambra*— ** Unity Soc, 133 N Garfield
* Unity Cen, 19 W Main

*Bakersfield*— ** Unity Cen. 1669½ Chester

*Berkeley*— ** Unity Cl, 1176 Colusa

*Burbank*— *** Unity Cen, Gregg bldg

*Compton*— *** Unity Study Club, 311 So Acacia

*Eagle Rock*— ** Unity Cen, 4652 Eagle Rock

*Glendale*— *** Unity Cen, 119 S Kenwood

*Hollywood*— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
§ Truth Center, 6633 Sunset

*Huntington Park*— *** Unity Cen, 2555 Clarendon

*Inglewood*— *** Unity Tr Min, 426 E Queen

*Ione*— *** Unity Study Cl, Main & Preston

*Long Beach*— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

*Los Angeles*— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy
** Unity Cen, 1002 S Burger; Unity Truth Cen, 618½ S LaBrea
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Church of Divine Healing, 1828 W 71st; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

*Napa*— * Mrs Ralph Wilson, 938 Seminary

*Oakland*— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

*Pasadena*— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

*Pomona*— * Meta Bk sh, 1084 W 4th

*Redlands*— ** Leona Ballou, 906 Tribune

*Richmond*— *** Beulah Tiller, 146 2d

*Sacramento*— *** Unity Cen, 2130 21st

*San Bernardino*— *** Unity Cen, 2189 E st

*San Diego*— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

*San Francisco*— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

*San Jose*— § Christian Assembly, 72 N 5th

*Santa Barbara*— § Truth Cen, 227 E Arrellaga

*Santa Cruz*— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

*Santa Monica*— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

*Santa Rosa*— ** Unity Cen, Masonic Temple

*Stockton*— *** Unity Cen, 822 N Center

*Van Nuys*— *** Unity Cen, 14424 Friar

*Whittier*— *** Unity Soc, 410 S Greenleaf

*Willow Glen*— § Christian Assembly, 1305 Lincoln

COLORADO

*Colorado Springs*— ** Unity Cen, DeGraff bldg

*Denver*— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th

*Pueblo*— * Truth Cen, Congress hotel

CONNECTICUT

*Hartford*— ** Unity Reading Rm, 750 Main

*Stamford*— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

*Washington*— * Unity Soc, 1326 I, NW

FLORIDA

*Daytona Beach*— ** Unity Cen, (col) Masonic Hall, Weaver st

* Herbert Rodwell, 110 N Beach

*Jacksonville*— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

*Lakeland*— *** Unity, 202 Peninsular Telephone Bldg

*Miami*— ** Unity Cen, 128 S E 3d

*Orlando*— *** Unity Cen, Tremont Hotel

*St Petersburg*— *** Unity Church, 646 5th ave S

*Tampa*— *** First Unity Soc, 222 W Lafayette

*West Palm Beach*— § Temple of Truth, 600 S Olive

GEORGIA

*Atlanta*— * Open Door, Cham of Com

IDAHO

*Boise*— * Unity Study Cl, 517 N 10th; Truth Cen. 203 Fidelity Bldg

ILLINOIS

*Bloomington*— *** Unity Cen, 526½ N Main

*Chicago*— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson

** Unity Study Cl, 4837 S Parkway (col)

§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg

* South Side Cl, 4307 S Mich (col)

*Decatur*— *** Unity Cen, 127 E Prairie

*Galesburg*— ** Unity Cen, 314 E Main

*Moline*— *** Unity Cl, Peoples Power bldg

*Peoria*— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

*Rockford*— ** Unity Cen, Stewart bldg

*Springfield*— *** Unity Cen, 509 S 6th

INDIANA

*Indianapolis*— *** Unity Cen, Kresge bldg

* Truth Cen, 4455 Bdwy

*Muncie*— ** Unity Cen, 201½ E Main

IOWA

*Cedar Rapids*— *** Unity Cen, 728 4th Ave E

*Davenport*— *** Unity Cen, Whitaker bldg

*Des Moines*— *** Unity Cen, K P bldg

*Sioux City*— *** Unity Cen, Martin Hotel

*Waterloo*— *** Unity Cen, Lafayette bldg

KANSAS

*Topeka*— *** Unity Cen, Jayhawk hotel

KENTUCKY

*Louisville*— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

*New Orleans*— ** Unity Soc, 604 Canal

MASSACHUSETTS

*Boston*— *** Unity Cen, 25 Huntington

§ Home of Truth, Hotel Vendome

* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

*Battle Creek*— * Book Nook, 90 Highway

*Bay City*— ** Unity Cl, First Presbyterian Church

*Detroit*— *** Unity Cen, 5057 Woodward; Unity Cl, Tuller hotel

*Grand Rapids*— ** Unity Soc, 61 Sheldon

*Kalamazoo*— *** Unity Cen, 209 W Dutton

*Royal Oak*— ** Unity Cen, 500 S Main

MINNESOTA

*Duluth*— *** Unity Cen, 215 W 2d

*Minneapolis*— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet

* F M Barrett, 2947 Park

*Red Wing*— ** Unity Cl, 312 West

*St Paul*— *** Unity Cen, Frontier bldg

MISSOURI

*Kansas City*— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)

*St Joseph*— *** Unity Cen, Empire Trust bldg

*St Louis*— *** First Unity Soc, Kings-Way hotel; Unity Soc, Chase hotel

** So Side Unity Group, 3611 Bates

§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

*Billings*— *** Unity Cen, Northern hotel

*Bozeman*— *** Unity Cen, 301 S Black

*Butte*— *** Unity Cen, YMCA

*Helena*— * Meta Cen, Unitarian Church bldg

*Great Falls*— ** Unity Cl, 313 Central

* Truth Cen, Columbia bldg

*Livingston*— *** Unity Cen, Murray hotel

*Missoula*— * Unity Cl, 447 W Broadway

NEBRASKA

*Lincoln*— *** Unity Soc, 1548 O st

*Omaha*— *** Unity Cen, Courtney bldg

* Meta Lib, Patterson bldg

NEVADA

*Reno*— ** Unity Cen, 339 W First

NEW HAMPSHIRE

*Manchester*— * Home of Truth, Hotel Carpenter

NEW JERSEY

*Atlantic City*— * Temple of Truth, Central Pier

*East Orange*— * Divine Science, 19 Washington

*Montclair*— *** Unity Cl, 14 S Park

*Newark*— *** Unity Soc, Berwick hotel

* Truth Cen, 97 S 10th

*Plainfield*— *** Unity Cen, Babcock bldg

NEW MEXICO

*Albuquerque*— ** Unity Rdg Rm, 210 N 6th

*Raton*— ** Unity Soc, 321 N 4th

NEW YORK

*Brooklyn*— *** Unity Soc, 50 Livingston

*Buffalo*— *** Unity Soc, Hotel Statler

*New Rochelle*— ** Unity Cen, 271 No ave

*New York City*— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)

* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel

§ Church of Truth, Salmon Tower bldg

*Rochester*— *** Unity Cen, Seneca hotel; Unity Soc, 633 East

*Schenectady*— *** Unity Soc, 1029 University

*Syracuse*— * New Thought Cen, 155 E Onondaga

OHIO

*Akron*— *** Unity Cen, Pythian temple

*Alliance*— ** Unity Cl, 238 Main
*Canton*— *** Unity Soc, 428 Market N
*Cincinnati*— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
*Cleveland*— *** Christian Unity, 3848 Prospect
§ Church of Truth, Hotel Olmstead
*Columbus*— *** Unity Cen, 80 W Starr
*Dayton*— *** Unity Cen, Dayton Industries bldg
*Hamilton*— *** Unity Temple, 117 Ross
*Toledo*— *** Unity Cen, 2310 Collingwood
*Warren*— *** Unity Cen, 2d Natl Bank bldg
*Wellington*— ** Unity Cl, 419 Courtland
*Xenia*— ** Unity Cl, Kingsbury bldg
*Youngstown*— *** Unity Cl, Public Lib
*Zanesville*— ** Unity Study Cl, YMCA

OKLAHOMA

*Muskogee*— ** Unity Cen, 803 W Bdwy
*Tulsa*— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

*Portland*— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

*Coudersport*— * D M Andrews, 107 S Main
*Erie*— § Truth Cen, Reed hotel
*Philadelphia*— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
*Pittsburgh*— *** Unity Cen, Century Bldg
*Wilkes-Barre*— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

*Memphis*— ** Unity Cl, 148 Court
*Nashville*— *** Unity Cen, Tulane hotel

TEXAS

*Amarillo*— ** Unity Study Cl, 1500 Taylor
*Austin*— ** Unity Study Cl, 1309 Brazos
*Dallas*— ** Unity Cen, 928 Allen bldg; Unity Assembly, 1101 Burt Bldg
*El Paso*— *** Unity Temple, 350 E Franklin
*Ft Worth*— *** Unity Cen, Worth bldg
*Houston*— *** Unity Cen, Milam Bldg
*San Antonio*— ** Unity Soc, Maverick bldg

UTAH

*Ogden*— ** Unity Cl, 2838 Wash
*Salt Lake City*— ** Unity Cl, Cullen hotel

WASHINGTON

*Seattle*— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
*Spokane*— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
*Tacoma*— * Truth Cen, Hotel Winthrop
*Yakima*— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

*Beloit*— * Study Cl, 626 Pleasant
*Madison*— *** Unity Cen, 9 W Main
*Milwaukee*— *** Unity Cen, 3112 W Highland

AUSTRALIA

*Adelaide*— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
*Brisbane*— * Truth Cen, Albert House
*Perth*— * Albert & Sons, 180 Murray
*Sydney*— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

*Calgary*— ** Unity Cen, 211A 8th ave W
*Edmonton*— *** Unity Cen, Empire blk
*Montreal*— *** Unity Cen, 2023 Mansfield
*Moose Jaw*— ** Unity Cen, 73 High W
*Regina*— ** Unity Cen, Broder bldg
*Saskatoon*— ** Unity Cen, 314 Canada bldg
*Toronto*— *** Unity Cen, 765 A Yonge
*Vancouver*— ** Unity Fellowship, 641 Granville
*Victoria*— *** Unity Cen, 635 Fort
*Winnipeg*— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

*Boscombe Hants*— * E Quinion, 20 Gordon
*Cheshire*— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
*Liverpool*— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
*London*— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
*Manchester*— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

*Heilbronn am Neckar*— * H A Hahn Frankfurterstrasse 8

SCOTLAND

*Edinburgh*— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

*Fairview, Johannesburg*— * Unity Bk Depot, 66 Grace


# Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

(*Unity, Unity Daily Word, Christian Business, Youth,* and *Wee Wisdom,* each $1.50 a year. *Weekly Unity,* $1 a year.)

## "We Will Continue Steadfastly in Prayer"

The copy that makes up the contents of Unity publications is blessed before it leaves the editorial department, and the finished magazines are blessed before they are put into the mail. We should appreciate an added blessing from our readers, and we ask that you unite with us in the following affirmative prayer:

*In the name and through the power of Jesus Christ, the Unity publications carry the light of Truth into all the world.*

## A Five-year Search for Truth

"Five years after I began searching for Truth, . . . I found all that I desired in the little book *Lessons in Truth* and other literature of Unity. Just from the truths that I have been affirming since reading *Lessons in Truth* there have been wonderful demonstrations in my family. These laws and truths do not seem new, but rather as though I were again bringing to mind something I have always known—which surely my real self has always known."

This comment by a reader attests the fact that *Lessons in Truth*, by H. Emilie Cady, never fails to reward the earnest Truth seeker. It is simplicity itself, and for this reason is used as a textbook by beginners in the study of Truth.

## A Memorial Booklet

If you have not received a Myrtle Fillmore memorial booklet, we should be glad to mail you one at your request.

## A Way of Escape

Says Charles Fillmore, in his book *The Twelve Powers of Man*, "Do not shirk the responsibilities of life. You have made them, and you can unmake them. A way of escape has been provided for every one of us. That way is to overcome the soul's mistakes

by incorporating into mind and heart the attributes of the Christ mind." Advanced students of Truth find great opportunity for study and research in this, Mr. Fillmore's latest metaphysical work.

## Build for the Future

The nations of earth are to be rebuilt on the principle of faith and confidence. Your boys and girls are the men and women of tomorrow. Will you help them to acquire faith in God and confidence in themselves and their fellow men by putting *Wee Wisdom* magazine in their hands?

## This Booklet Free

To friends of Unity the history of its start and development is a subject of never-failing interest, while to those who contact it for the first time it opens up a new field of inquiry, and they are eager for all the information possible.

To meet this need we have published a small booklet entitled *The Origin and Growth of the Unity movement*, which gives a summary of Unity's activities since its inception. If you are interested in knowing more about Unity, how it began, its purpose, and the extent of its work, write for a copy of this booklet. It is free.

## Comment by Dr. Harry Emerson Fosdick

Speaking of *The Journey of Jesus*, Ellen Conger Goodyear's book, Dr. Fosdick, of Park Avenue Baptist Church, New York City, says: "Mrs. Goodyear has produced an excellent summary of the material concerning the life of Jesus which is contained in the four Gospels. . . . One can find here beautifully presented the outline of impressions made upon the men of His own generation, and those immediately succeeding, by the most important figure in history."

This book, relating in unbroken narrative the events of the Master's life and ministry, forms a valuable outline for the devotional study of His life.

## Revised Edition at Original Price

A revised Spanish edition of the booklet *Finding the Christ*, by H. Emilie Cady, is now available at the old price of 25 cents a copy.

## Love Removes Barriers

The July issue of *Unity* will carry an article by Dorothy Yost, entitled "Freedom," in which the author explains the relation of man to the universe, and shows that there is no

separation between man and the rest of God's creations.

This article teaches that love will remove every seeming barrier between man and God, between man and his fellow men, between man and the things over which he has been given dominion. The article has both metaphysical and scientific value. Watch for it in the July issue of *Unity*.

## A Word about the Metaphysical Bible Dictionary

The *Metaphysical Bible Dictionary* was published by Unity School to meet a definite demand on the part of Bible students for a work setting forth in simple language the inner, hidden meanings of Scriptural names.

Following the definitions given for each name will be found a brief sketch of the individual or place, with references telling where the name can be found in the Bible. After the descriptive sketch of the name comes its metaphysical interpretation. Teachers, students, and metaphysicians generally will find this book an invaluable help in their Scriptural explorations. It is richly bound in brown fabrikoid, gold-stamped.

## One Book Free

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## The World's Need

"The world is calling for the love that gives itself in selfless service, that forgets worldly gain in the great effort to help mankind." This timely message is the answer to the perplexing problems of the day. It is quoted from the chapter on "Love" in the book *Lovingly in the Hands of the Father,* by Evelyn Whitell.

This book relates in narrative form true accounts of demonstrations made through the application of Truth principles. Because of its simplicity it is welcomed by new students of Truth.

## A Booklet for New Unity Readers

An introduction to Unity literature usually gives rise to a number of questions on the part of the reader. Why does Unity use affirmations and denials? What is the silence? What is Silent Unity? the Prosperity Bank? These and other questions are answered in the booklet *The Unity Viewpoint,* which we send free to every new subscriber to a Unity periodical. If you send a gift subscription to a friend who is not already receiving the periodical that you order for him, we will include with your gift a copy of this helpful little booklet, thus doubling the value of your gift.

## Some Foods Rich in Calcium

*Meatless Meals,* by Jean Prescott Adams, gives much practical information in addition to its three hundred or more healthful, palatable recipes. For instance, it devotes a chapter to the listing of foods with reference to their mineral elements.

We read that calcium is a bone builder, and that it is found in abundance in the following foods: milk, egg yolks, lemon juice, orange juice, cheese, apples, prunes, cranberries, pineapples, and apricots, and in a number of vegetables. Foods rich in iron, potassium, iodine, sulphur, and other minerals are included in the list.

## "God's Work of Creation"

Bible students are sometimes confused over the two accounts of the creation as recorded in the first and second chapters of Genesis. In the book *Christian Healing,* by Charles Fillmore, you will find these two seemingly contradictory accounts explained. The author's interpretation occurs in the chapter on "Manifestation." *Christian Healing* is a textbook for advanced students of Truth.

## God Showed Her the Way

"I believed with all my soul that God would guide and help me; that if I trusted Him implicitly He would show me the way and would take care of me and my children. He did and He does."

This testimony to faith and its efficacy is the secret of a woman's rise from the depths of despair to the heights of joy and success, a true account of which is related in the booklet *Caroline Napier.*

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# My Prayer

I would not pray for riches,
  For fame, or men's applause;
For these are merely bubbles
  That burst with little cause.

I'd ask but this: the vision
  Of Truth to comprehend
The cares and hopes of others,
  To be to all a friend.

I'd pray to be a comrade,
  A friend in need, to bear
My weaker brother's burden,
  And joy with others share.

I'd pray to linger always
  Near paths both rough and steep,
To cheer with word of comfort
  All who might fall and weep.

I'd pray thus; for, in serving
  My fellows to the end,
I'd emulate another—
  The perfect Man and Friend.

—*Edward A. Kovacic*